



SIKHS ... WE ARE NOT HINDUS

Bhai Kahn Singh Nabha

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by
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Singh Brothers
Amritsar

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INTRODUCTION

Interaction between institutional religions of a time is a natural phenomenon, and this phenomenon makes possible the growth of religious pluralism and co-existence in any multi-religious society. But, when unique identity of a living institutional religion is challenged by another institutional religion, awakening of interest towards one's unique identity, too, is a spontaneous response. Sometimes such polemics prove to be a classic exposition of a religion. Bhai Kahn Singh Nabha's important work *Hum Hindu Nahin*, was also an outcome of polemics prevailing in the religiously polarised and strife-torn society of the nineteenth century's last decade.

Whenever the Sikh scholarship is assessed, Bhai Kahn Singh's name always comes on the top. He was a gem and the most learned scholar of the Sikh world, who dedicated his entire life for the rational exposition of Sikh theology while quoting profusely from the original Sikh sources. He had deep understanding of the basic concepts of Sikh theology. Therefore, in spite of having a rational and analytical mind-set, he never goes astray from the real path.

Bhai Sahib's present work is a rational exposition of the Sikh theology, beliefs and practices in comparison to the other Indian religions. The language and idiom of this book is very soft and unhurting. In spite of writing on a very sensitive issue, the author does not make any

derogatory comment against any of the contemporary religions, instead he advises to inculcate the habit to “love all human beings and cherish the well-being of everyone”.

On the whole, *Hum Hindu Nahin* is based on the original religious scriptures and is an authentic and reliable work on the comparative study of religions. Besides, upholding the unique identity of the Sikhs, this book also encourages the religious co-existence in the society.

The Sikhs are still in the doldrums and facing the agony of many challenges threatening their unique identity, though the nature and contexts of threats have been changed. Besides establishing the sovereignty of the Sikh doctrines, this book also formulates its distinctive identity in a very scholarly way. Therefore, the need and significance of this book have enhanced in the present context. That is the reason that so many editions have been published by the different organizations during the last two decades.

This book, originally in Punjabi was published in 1898 A.D. for the first time and it was a landmark in the literature of Sikh renaissance period. When we undertook its publication in 1992, we compared the text with the Sixth edition published in 1917 by Panch Khalsa Diwan and revised it accordingly. Our editorial staff accomplished this arduous job sincerely and also appended the references of Gurbani and other quotes. We published this book under a popular edition series as it is our utmost desire to circulate this book to large number of readers so that they become aware of the unique identity of the Sikhs. Fortunately, our presentation was well received by all sections of readers.

To widen the scope of its readership, we have recently published the Hindi translation of this scholarly

work. And now we are delighted to publish its English version translated by Dr. Jarnail Singh. We are grateful to the translator for his full co-operation and encouragement all the times.

4th August, 2006

—Publishers

TRANSLATOR'S NOTE

This is a curious phenomenon, a number of Hindu leaders in India, and some abroad as well, try to assert that the Sikhs are only a sect of Hindus. However, in their day to day dealings, in the corridors of power and influence, they show altogether a different attitude. There the Sikhs, Hindus or not, are not desired, as much as possible in the practical sense.

I acquired this book, "We are not Hindus", by Bhai Kahn Singh, about ten years ago. A number of friends also read it. Dr. H.S. Buttar was one of them. On his suggestion that this book will go a long way to clarify the basic issues, I undertook the task of translating the book. The job was started in 1983. Due to various factors it took more time than anticipated. It is hoped that the translation will help those who could not read the original in Punjabi, to comprehend the basic tenets of Sikhism as a distinct religion.

Some of the remarks in the book, such as the presence of the Sikh soldiers in the British Indian Army, are outdated. Hence those have been left as such. The readers should not have any difficulty to see those in the historical sense.

Sri Guru Granth Sahib, English translation by Dr. Gopal Singh has been very useful, and it has been freely used for the translation of the quotes from the Granth; numbers in the quotes refer to the pages of the Granth.

Equally useful has been Vars of Bhai Gurdas by Bhai Vir Singh. Many thanks are due to Navtej Singh Bharati who was very kind to help with difficult words. I thank all those, too many to mention individually, who encouraged me to complete the task. Finally, special thanks to Miss Harinder Kaur for typing the manuscript.

September 30, 1984

Jarnail Singh

AN APPRECIATION

For centuries the Sikh religion has strived to maintain its identity, within the colossal framework of Hinduism. It has been no easy task to keep the followers of the Sikh faith from adopting aspects of the caste system or from adopting pervasive social customs.

"We are not Hindus" was written to urge the followers of the ten Sikh Gurus to recognize the values of their own faith and to recognize that to live in a society where every individual is recognized as equal is not an easy task. The Sikh struggle to maintain identity stems back to the very beginning of their faith.

This book was timely when it was written and it is still valuable reading today. The Sikhs wish no harm to others; desire to live in peace and work in charity, asking only that the rulers of the land allow their children to continue in the faith of their fathers in their own language. This text urges Sikhs to recognize the core values of their own faith and not to accept the position that Sikhism is a sect of Hinduism. This is a question of more than just religious significance for the very existence of the Sikhs, as a viable distinct community, is at stake.

After being surrounded for hundreds of years by an enormously large Hindu community it is no wonder that many Sikhs began to practice Hindu rites and rituals and to accept a Hindu way of life.

This book is a clarion call to return to the purity of the Sikh tradition. One that seeks the ideal of equality of all people and demands of its followers the high price of total commitment. Whether the Sikhs will survive within the faith of their Gurus still is in doubt, as they continue to struggle with their minority status and that is almost everywhere.

Jamshed Mavalwala,
Ph.D.

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University of Toronto*

1. 1

NECESSARY STATEMENT FROM THE AUTHOR

One, Eternal, Accessible by the Grace of the Guru.

Dear Reader, having read this book, "We are not Hindus", you should know that the Sikh religion is different from Hindu and other religions, and the Sikh Qaum (nation) like any other nation is a different (separate) Nation. But it should never happen that you should put yourself against Hindus or those following other religions and talk ill of their religions. In other words, it should never happen that, you should not consider your country brethren (living in the same country) your own part and thus be cursed by the mother country. On the other hand it is incumbent upon you that you have faith and act upon these instructions of the Guru.

There is One Father, we are all his children...

(Sorath M. 5, p. 611)

Or

I have made everyone my friend and I am comrade of all.

(Dhanasri M. 5, p. 671)

With every one, live in love and peace and wish good of all. Those who loose the essence of knowledge (education) and make a hybrid amalgam of religion, politics and various social issues, thereby burn themselves in jealousies and duality and indulge in infighting. They lose peace here and hereafter. Not only they loose the right of calling themselves sons of

Waheguru, they even fall from the position of being called human. And they are hated and despised by the enlightened nations. On the other hand those who, inspite of their religious differences, live like one Nation and consider the loss of one as the loss and dishonour of the country, they gain all comforts and are respected by civilized nations.

Servant of Bharat (India)

Kahn Singh

1. 2

PREFACE

One, Eternal, Victory to Waheguru

Dear Khalsa Ji ! Having read this book of mine you would be surprised and would ask that, without any doubt Khalsa is different from the Hindus. Then what was the need of this book "We are not Hindus" ? And if I have written this book then why I have not written that we are not Muslims, Christians, Budhists, etc., as well ? In this regard I would reply that those who have full faith in the Gurus and conduct themselves according to Gurbani and know well the principles of the Khalsa, I have not written this book for them. This book is for those brethren who may be described by this historical example :

Guru Gobind Singh put on the skin of a lion on a donkey and let it free in the jungle. All men and animals thought he was a lion. Fearing him, nobody would go near him. Free from the task of carrying loads, he would eat crops that pleased him and thus became quite fat and roamed around Anandpur, thus passed his days happily. One day he heard the sweet melody (braying) of his friends and ran to the house of the potter and stood on the manger (where he used to be fed). The potter recognized him as his own donkey, took off the skin of the lion, put a load on him and drove along.

From this example Guru Gobind Singh advised his Sikhs, "O my Sons ! Like this donkey I have not made you lions

just from outside, but I have made you my own (sons), full of all merits and above all the shackles of caste, and put you in the lap of your (spiritual) mother, Mata Sahib Kaur. Henceforth, possessed of ignorance like this donkey; you should not enter the old caste system. If you forget my counsel, abandon the Khalsa Dharm, and enter the old castes from which I have taken you out, you will meet the fate of this donkey and you will lose your Dharm (faith) and bravery.”¹

Against this counsel of the Guru, these days there are many among us who despite being Singh consider themselves to be of Hindu Dharma, and to say so, is not considered by them very honourable. The reason for this is that they never study and discuss their own scriptures or their history. They spend their life in reading the books of other religions and listen to the advice of the self-interested people, who go about in various garbs. It is a pity that some people who are forgetting the favours of the Guru, (who raised them from humble beings and made them kings, lions out of jackals, eagles from sparrows) follow the advice of the adversaries of the Gurmat. Thus they are getting caught in the net of falsehood. They are losing their human birth and are falling from the Khalsa Dharm.

We are describing separateness of the Khalsa from the Hindu religion, because our brethren already think themselves to be different from other religions. On account of their ignorance they call Khalsa Hindu, in other words a sect of the

1. Then the Guru said to all : I have given you this illustration of the donkey that lived in the house of a potter. The Sat-Guru has taken you out of the castes and has blessed you with the four boons. The Guru has blessed you with the dress of the wearer of the sword and has raised you above all. The donkey went back to the potter. The potter put load on the donkey and drove him along. Likewise will be the condition of my Sikhs if they fall (back) in the castes, abandon the sword and fear not the Lord. I gave you the dress (form) of Hari and thus have adorned you. If my Sikh abandons this, he will never get comfort and no refuge in this world or the Yond. *(Gur Partap Surya, Rut 3, Chapter 22)*

Hindus. I believe that my ignorant brethren, having read this book, will conduct themselves according to their religion. Considering themselves sons of Guru Nanak and Guru Gobind Singh they will join the Khalsa and will believe that "We are Not Hindus".

I Jeth Nanakshahi 429

PREFACE TO THE FIFTH EDITION

On the publication of this book "We are not Hindus" ignorant Sikhs and self-interested Hindus made great noise and did mischievous acts. Some of them tried to show themselves as officers of the secret police, and one of them wrote to the late Maharaja of Nabha¹ that the book "We are not Hindus" written by an anonymous² writer could create disturbances between Hindus and Sikhs. The government is taking serious view of this. The culprit (the person responsible) will be severely punished. I have travelled all over Punjab and have found out about the culprit. I am going to give the name as well. Kahn Singh is the author of this book. It will be better if the culprit is punished by the state before my report reaches the central government.

Some individuals expressed the opinion that the book, "We are not Hindus" is against the law and it is filled with such articles that could cause great mental anguish and hardships. Hence we had to ask the legal opinion of Mr. H. A. B. Ratigan, who expressed his opinion as follows :

"I have read the English translation of the journal, 'We are not Hindus'. From the beginning to the end the journal is religious in nature and is written in such a way that it cannot cause anguish to any one. In it the Hindu religion is referred

1. It was an anonymous letter.

2. The book was not anonymous. There was clearly written the name of the press and that of the manager of the press. My pen name (HB) was also written. Moreover it was already registered in the Punjab Gazette of June 30, 1899 and was registered under number 447.

to in such a way that no disrespect at all is shown. I cannot understand how anybody can say that the ideas and thoughts of the author can cause anguish to anybody. I express my opinion about the journal that no legal objection can be raised against the book.”

A couple of Hindus made reference to the English story³ and the couplets in that and condemned the journal. All those objections have been answered in the third edition. It has been clearly stated in the preface of *Gurmat Sudhakar* “that only those stories, and historical accounts, etc., can be accepted which are not against the essence of Gurbani. Any book that contained articles in accord with Gurbani, that is acceptable and the articles against Gurbani are to be rejected.” Here also we give some examples for the benefit of our readers :

1. In Singh Suryodya it is written that a Sikh should recite the mantram, “*Namo Suraj Suraje Namō Chandar Chandre*” and then bow to Surya (sun) and Chandra (moon). In reply, first of all these lines from Jaap have a different meaning. It means that Waheguru (God) who is really the illuminator of the sun and the moon, one should make obeisance to that Almighty. Secondly Gurmat philosophy of the Gurus is against the worship of the sun and the moon.

Many have faith on sun and moon. Many performers of
Yajna accept air as the prime power. But he who does
not recognize the Essence, he accepts these, sun, moon,
etc., as the Lord. *(Bachitter Natak, Chapter 6)*

3. The story (that was got translated into English by Sardar, Sir, Attar Singh Rais of Bhadaur) was written at the time when the Government of India gave Kashmir to the Maharaja of Jammu. It is evident from the story itself. Farangees (Englishmen) will sell the country, then my braves will roar. The story records the plunder of Sirhind by Baba Banda. From this it appears that Gurbux Singh did not dictate the story. The author of the story seems to be some mischievous adversary of the Sikhs of Malwa. He writes, “False is the Malwa Desh (region or country), it feeds itself by (the sale of) daughters”. The Guru loved all the areas and would never have liked to see conflict between his sons, and the Guru liked to remove the differences of countries (regions) and groups. Could he ever make these statements ?

Some worship sun and moon, some adore the earth and the sky. But the followers of empty rituals wander lost in doubt. *(Bhai Gurdas, Var 1)*

Both the worlds are filled with his light. Sun and moon too are working for him. *(Bhai Nand Lal)*

2. "Having been baptized one should not leave one's Varna and caste." But Gurmat is against this, see the second part of this book.

3. It is written in 'Gur Bilas' that the troubled Earth, in the form of a cow and in the company of Brahma appeared before God. On her supplication Hari took birth as the sixth Guru, Guru Hargobind. At his birth Guru Hargobind was Chaturbhuj (one with four arms).

First of all the writer of the story has, against Gurmat, stated that God takes births and is subject to death and he has four arms. He has also belittled the first five Gurus, because according to the storyteller, the five Gurus could not lessen the burden of the Earth.

4. It is written in the same book that at the death of Guru Arjan, *Siapa* (ceremonial weeping) was performed and Guru Hargobind cried and wept. This is against Gurmat. Examples :

"All those who cry (for us) cry in vain"
(Sri Rag M. 1, p. 15)

Why you cry and wail, the Lord alone remains forever. You wail for the dead, who is going to wail for you ? Engrossed in vain strife you commit falsehood. Dead do not hear you weeping, you show it to the living.
(Asa M. 1, p. 418)

Vain is the wailing, if, forgetful of the Lord, one wails for the illusion, one discriminates not between good and evil and thus wastes his life. *(Vadhans M. 1, p. 579)*

If someone weeps after me, he will suffer here and in the next world. Sing the hymns of Gurbani and follow this instruction of mine. *(Gur Bilas Patshahi 10, Chapter 29)*

Give up grief and do not weep or beat. Sitting together,
read the Anand (hymns of bliss). Sing the songs of His
praises. Listen to these and rest beyond attachment.

(Gur Pratap Surya)

In the same way other writings that these ignorant individuals have written in various books are not worth the respect. I quote some of these irresponsible writings :

- (a) Guru Nanak went to the Kirnagar (village of the insects) where insects ruled. In respect to that the Guru wrote this Shabad (hymn) : Having created the insects God gave them Dominion and He destroys armies. *(p. 144)*
- (b) Sikhs asked the Guru about the importance of Kumbh fair⁴ and in reply Guru said, "Water is held in Kumbh, but there is no Kumbha without water." *(p. 469)*
- (c) Guru went to Asa Desha (country) where he met Sheikh Farid. There the Guru wrote hymns in Rag Asa. He went to Dhanasari Desha and wrote in Dhanasari Rag.
- (d) Sikh Gurus used to send ghosts and elves to other countries and used to get news through them.
- (e) The Tenth Guru, like Lord Krishna, used to break pitchers of the ladies who would come to the well to get water and he used to steal butter from the neighbours.
- (f) Sayads (Muslim priests) appeared at the time of Pandoas and the Mughals are descendants of Brahmins.

There are many such absurd writings, not worth the space. In the words of Kabir and Bhai Mani Singh, a Gursikh should accept the butter⁵ and throw the butter-milk (non-

4. Kumbh is the confluence of the rivers Ganges, Yamuna and the mysterious Saraswati sacred to Hindus.

5. The saints eat butter (essence) but the world drinks the butter-milk (left over).
(Shalok Kabir, p. 1365)☞

essence). Those who, by examples and counter examples, try to prove that the Sikhs are Hindus only mislead and waste their time. They become a laughing stock by showing their ignorance and self-interested bad faith.

It is a matter of pride that the subject matter, and the questions dealt in this book have the united approval from the Sikh community. The following letters and other writings are reproduced as the evidence of this unity.

LETTERS

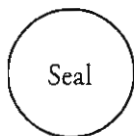
1. From : Takhat Hazur Sahib (Abchal Nagar)

Ik Onkar, Waheguru ji Ki Fateh (Greetings)

Dear Honourable Kahn Singh ji, we have received the Book, "We are not Hindus", that you sent us. There is no doubt the tenth Guru established the Khalsa Panth distinct from Hindus and Moslems. The whole Panth should only have faith on the Tenth Master and consider Him as their only true helper. The Khalsa Panth is shining (progressively flourishing) like the sun. People, who do not follow the dictates of the Gurus, want to prevent the illumination of the sun, they cannot do it, it will keep shining.

Dated ; Chet Sudi 7, Samvat 1955

2. From : Takhat Kesgarh (Anandpur Sahib)



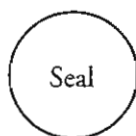
Ik Onkar Satgur Parsad(i).

Bhai Kahn Singh Ji, Waheguru Ji Ka Khalsa Waheguru

☞ Abandon the useless words of Vedas, but accept the true and sublime statement of a child as well.
(Rattanmala)

Ji Ki Fateh. It is the opinion of the Takhat Kesgarh that the Guru created the Khalsa as the third Dharma (religion), different from Hindus and Moslems. Support for this opinion is available from the Guru Granth Sahib, Gurbilas, Panth Prakash and other sources.

3. From : Takhat Damdama Sahib



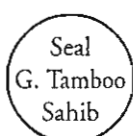
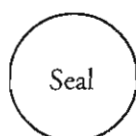
Ik Onkar Satgur Parsad(i).

Dear Kahn Singh Ji,

The book "We are not Hindus" was read in a meeting of the Khalsa and was liked by all. The book will be particularly useful to those, who consider themselves as Hindus and ignore the advice and counsel of the Guru. Khalsa Panth is distinct from Hindus and Moslems and all the Sikh scriptures support this.

Dated : Baisakh 25, Nanakshahi 430.

4. From : Muktsar Sahib



Ik Onkar Satgur Parsad(i).

It is the opinion of the Takhat (main shrine at Muktsar) that the Guru established the third way, the Khalsa Panth, distinct from Hindus and Moslems and all the writings of the Gurus,

Gurbilas and other references support this.

Dated : Baisakh 27, Nanakshahi 430

5. From : The Secretary Khalsa Dewan, Lahore

No. 115, dated May 4, 1899

Dear Kahn Singh Ji,

The book was read in the committee and the contents were discussed within the committee members very carefully. We would like to mention that, in the opinion of the committee of the Khalsa Dewan, there is nothing in the book that could be construed being against the Khalsa Panth. All the references in the book are according to the dictates of the Khalsa faith as ordained by the Tenth Guru. The Guru proclaimed and established that the Khalsa Panth is distinct from all other religions. The book explains this in the most logical way in detail.

Yours Sincerely,
Nikka Singh,

Joint Secretary, Khalsa Dewan

6. Letter to the Maharaja of Nabha by prominent Sikhs of Amritsar

Your Highness, you have asked us to give our opinion on the book "We are not Hindus". If you would have given us more time, most probably we could have given a better review of the book. There is always some difficulty when the matter has to be considered in a short time. It is equally important that the reply to the questions about DHARMA should be above partisanship. Therefore, we consider that it is important to tell the truth and the arguments backed by authentic proof. It is the duty of the Raja (ruler) to consider all aspects of the case and give his decision and render justice. On our part we present the following quotations from the Holy Scriptures, which prove without any doubt, that the Khalsa Panth is distinct from Hindus and Moslems. We leave it to your Highness to decide and pass judgment.

Quotes

- (a) We are neither Hindus nor Moslems. (*Bhairo M. 5, p. 1136*)
- (b) Hindus have strayed from the path.
They go the wrong way. Following the advice of Narada they worship the images. (*Var Bihagra M. 3, p. 556*)
- (c) I have abandoned all strife. I have abandoned both Pundit and Mullah. Whatever was written by the Pundit or the Mullah, that I accept not and has cast it aside.
(*Bhairo Kabir, p. 1159*)
- (d) Hindu is blind, Muslim is one-eyed. The wise, all seeing, is only the eyes of God. Hindus worship at the temple and Moslems at the mosque. But Namdeva worships God who has no temple, no mosque.
(*Gond Namdevji, p. 875*)
- (e) If God lives only in the Mosque, to whom belongs the rest. Hindus consider Hari is contained in the image. Both do not know the Essence. (*Prabhati Kabir, p. 1350*)
- (f) Kabir, Brahmin (may be) Guru of the world, but he is not the Guru of the devotees of the Lord. Brahmin wastes himself in the four Vedas. (*Shalok Kabir ji, p. 1377*)
- (g) The four Varnas of the Hindus and the four sects of the Moslems indulge themselves in selfishness, calumny, ego and conflict. The Hindus worship the Ganges and the Moslems adore Mecca. The Moslems have adopted circumcision as their symbol and for Hindus *Janeu* (sacred thread) and *Tilak* (frontal mark) have become important. Ram and Rahim refer to the same God, but in error these came to be considered as two ways. They forget Vedas and Quran and indulge in the love of the world. The truth has been left on the side and the Pundits and Maulanas quarrel among themselves. Thus their transmigration does not end at all.
(*Bhai Gurdas, Var I, Pauri 21*)
- (h) They opened the book and asked Guru Nanak, whether Hindus are superior or Moslems? Guru Nanak said, "without good deeds, both will repent and neither

Hindus nor Moslems will get refuge in the court of the Lord.”
(*Bhai Gurdas, Var I, Pauri 33*)

- (i) On the day of prayer (Friday) Moslems wear white. They get together for the prayer.

With us in our religion, we love the Lord in the congregation and are happy. Get together twice in a month, to contemplate the unique Lord who provides for all.

(*Zindgi Nama of Bhai Nand Lal*)

- (j) Mahadev called himself eternal, Vishnu called himself Supreme and Brahma called himself Lord, but none of them realized the Transcendent Lord. All those sages created by Hari propagated their own Simritis. They did not adopt the way of meditation by which one can enshrine in mind the Lotus feet of Hari. Brahma produced the four Vedas but those who love the Lotus feet of Hari, do not attach themselves to Vedas.

Prophet Mohammed was created by the Lord and made him sovereign of Arabia. He started a new Dharma, Islam. He initiated the practice of circumcision of Muslims and forced the followers of Islam to meditate on his own name (Mohammed Rasul). Nobody remembered the Name of the True Lord.

Then I (Hari) adopted you as my son, so that you may start the Khalsa Panth and spread the Dharma. Instruct the public not to practice chicanery. Therefore I follow the dictates of Hari. And not influenced by those who worship stones and adopt various garbs. We do not keep matted hair, nor wear earrings. We do not subject ourselves to anyone's influence.

We perform whatever God ordains. The Lord sent me to uphold Dharma. All the Avatars (Prophets) that have been before me simply proclaimed themselves Supreme.

(*Bachittar Natak, Chapter 6*)

- (k) Moslem repeat the Rosary and read Quran. Hindus chant by Mala and read Puranas. In reality both waste their

precious time in useless arguments. They do not realize that Lord is distinct from both. *(Chaubis Avatar)*

- (l) Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh. This is our greeting. This sublime Panth is the Pir, true King, capable of performing miracles. It has removed the domination of both Hindus and Moslems. Having seen the third option of Sikhism, the enemy is wonderstruck and is constrained. Sikhism is the new way 'Dharma' to destroy sins, and to meditate on Guru-God.

(Guru Pratap Surya, Rut 3, Chapter 19)

- (m) I do not accept Ganesha as important. I do not meditate on Krishna or Vishnu. I do not hear them and do not recognize them. My love is with the Lotus feet of Mahan Kal (Hari). He is my protector, the Supreme Loh. I am the dust of his Lotus feet. *(Patshahi 10 - Krishan Avtar)*

- (n) In this world the council to the faithful wife even by Vedas is to serve the Lord (husband) in mind and spirit, by action, talk, while reading, meditating, in pilgrimage, fasting, and adoration during all the daily routine. Not to indulge in superstitious baths, Homa, Yajna or believe in any other gods and goddesses. In Sikhism, support of One Lord is supreme and all other beliefs are ill conceived. *(Kabit Bhai Gurdas)*

- (o) Ever since I have fallen at thy feet, I do not consider anyone else. People talk of Ram, Rahim, Puranas and Quran, but I do not accept any one. Simritis, Shastras, Vedas, all talk of many mysteries but I recognize none. O wearer of the sword (God), through your mercy and grace, I do not say but that thou maketh me say.

(Ram Avatar, Patshahi 10)

Difference between Gurmat (way of the Guru) and Other Religions :

1. Mantra : Gayatri for the Hindus, Kalma for the Muslims and JAPJI or first Pauri of Japji for the Sikhs.

2. Mangla Charan : (Invocatory word or phrase). For Hindus O'ng, Shri Ganesh Namho, etc. For Muslims Bismilla, etc. and for Sikhs IK ONKAR Sat Gur Parsad.
3. Greetings on meetings : Hindus—Ram Ram, Namaste etc. Muslims—Salam, and for Sikhs—Waheguru Ji Ka Khalsa Waheguru Ji Ki Fareh.
4. Religious Books : For Hindus—Vedas, Muslims—Quran and for Sikhs—Sri Guru Granth Sahib.
5. Sacred places : For Hindus—Ganges, Gaya, Prag etc. Muslims—Mecca, Medina and for the Sikhs—Amritsar, Abchal Nagar (Nanded) etc., and above all name of Waheguru.
6. Places of worship : For Hindus—Thakurdwara, Shivala etc., Muslims—mosque and for the Sikhs, Gurdwara, Dharamsala.
7. Direction of worship : For Hindus—East, for Muslims—West and for the Sikhs—all directions are the same.
8. Time of Bath : Hindus—at sunrise, Muslims—Vuju before the call of prayer and for the Sikhs—early morning.
9. Worship, Prayers : Hindus—Reading of Gayatri, etc., for Moslems—say the five prayers, and for the Sikhs—reading and reciting of Japji, Jaap, Rehras and Sohila.
10. Important Rites : Hindus—wearing of *Janeu* (sacred thread), Mundan (sacerdotal shaving), Moslems—Circumcision and for the Sikhs—*Pahul* (Baptism of the sword).
11. Symbols : For Hindus—Tilak, rosary, *Janeu*, dhoti. For Muslims—cutting of moustache in a particular fashion and Tamba and for the Sikhs—5K's, Keshas, Kirpan, Kachh, Kangha and Kara.
12. Revered Individuals : For Hindus—Brahmins, Sanyasis.

For Muslims—Sayads, Maulvi and for the Sikhs—Khalsa of the Guru.

13. Auspicious Days : For Hindus—Janam Ashtmi, Ram Naumi etc. For Muslims—Id and Bakrid etc., and for the Sikhs—Gurpurbs (Days of the Gurus).
14. Offerings : Hindus—Choorma (a mixture of various grains), sweets, fruits. For Muslims—sacrificial lamb and for the Sikhs—Karah Parshad (cooked mixture of butter, flour and sugar.)

Signed by Prominent Sikhs of Amritsar.

It will make this book very lengthy, if we print all the letters that we have received from various prominent and learned Sikhs, approving the Book. There does not seem to be a necessity of that. This book has been written on the foundation of the principles that are the base of the Sikh Dharma. No person can deny accepting those principles. Sons (disciples) of Guru Gobind Singh know without any doubt of that “We are Not Hindus”.

Baisakh 1, Nanakshahi 451

Servant of the Panth
Kahn Singh

2. 1

INVOCATION

One, Eternal, Accessible by the Grace of the Guru.

Dohra :

In the name of the Lotus-feet of Guru Gobind Singh.
This book is written for the sake of the Sikhs of the Guru.

Kabit :

We do not accept the authority of the Vedas
neither that of Simritis and Puranas.
We worship neither Bhairva, nor Ganesha.
We recognize neither Tithis nor Omens, nor days.
Neither Rahu, Ketu, Shani, Shukar, Sun nor Moon.
We do not believe a bit in Sandhya, Sutak, Caste, Varna, Jantar,
Mantar, Fasting, Homa or Shradh.
Disciples of the Tenth Master, Khalsa Panth¹ is distinct.
Really ignorant is he who calls Khalsa as Hindu.

Kabit :

We acknowledge One, Eternal, Primal Lord.
The whole expanse has originated from Him.
Forgetting the Creator we do not worship any mortal (created one).
Guru Granth is our faith, our support.
We have abandoned all distinction of caste.
We are friends of all and love all.
Love of all is like that of Lotus in water.
Distinct is the Khalsa of Guru Nanak.

1. In our religious books the word 'Panth' is used in the sense of Qaum.

QUESTIONS-ANSWERS BETWEEN HINDU AND SIKH

Hindu : We hear from many Sikhs saying, “We are not Hindus”. But in our opinion this is ignorance on the part of the Sikhs, because :

- a) The Sikhs have originated from the Hindus.
- b) Sikhs intermingle with Hindus in respect of food and dining.
- c) Sikhs intermarry with Hindus.
- d) Sikhs are citizens of Hindustan (India), then why do they say they are not Hindus ?

e) If you (Sikhs) do mind, to be called Hindus, because of the meaning of the word “Hindu” in Persian, it is your ignorance. The word “Hindu” is a Sanskrit word and it means, one who conquers the enemies and is brave. (see *Ram Kosh*, *Meru Tantar Prakash* and *Kalika Purana*).

f) The word “Hindu” seems to be derived from Indu and Sindhu.

Sikh : Sikhs say, “We are not Hindus.” That is due to (a kind of) favour of the Hindus. If we consider carefully, we do not say that just of our own volition;¹ our statement is in accordance with the teachings of the Gurus.

1. Though learned Sikhs, according to the scriptures consider the Sikhs as a distinct Qaum, but there arose the need to say, “We are not Hindus” when the Sikhs came to believe that attempts were being made to obliterate their separate existence and they cannot continue to exist without being separate in the practical sense.

1. We are neither Hindu nor Moslem. (*Bhairo M. 5, p. 1136*)
2. Rest is all in vain whether Hindu or Moslem.
(*Var Ramkali M. 1, p. 952*)
3. Moslems and Hindus have their two ways. Moslems call it Mazhab and Hindus call it Varna.
Hindus call themselves Gurus and Moslems Pirs.
Hindus call their followers Shishya and Moslems theirs Murid.
(But both trap themselves with falsehood).
Hindus worship (God) as Rama and Moslems call Him Rahim, and they indulge in ego.
Moslems call pilgrimage to Mecca Ziarat and Hindus adore the Ganges and Varanasi.
Moslems fast and call it Rozas, Hindus call it Vart.
They pray by prostrating on the ground.
But nothing is equal to the Gursikh who abandons his ego, 'I am ness'.
(*Bhai Gurdas, Var 38, Pauri 9*)
- Sunni, Shia, Rafzi sects of the Moslems please many.
Mulhids (Atheists) do not believe in God and are lost in doubt.
Christians and followers of Moses are lost in doubt and ego.
Europeans, Armenians and Egyptians are too proud.
Kalandars who wear black are not worth two shells.
None is equal the Gursikh who has himself sold to the Guru.
(*Bhai Gurdas, Var 38, Pauri 11*)
- Hindus read and explain the Vedas; the Moslems recite their books.
Moslems like the name Khuda and Hindus call Him Parmeshwar.
Moslems read their Kalma (Quran) and practice circumcision, while Hindus wear *Janeu* (sacred thread) and apply *Tilak*.
Mecca is sacred to Moslems and Varanasi to Hindus.
Moslems practice Rozas (and say the prayer); Hindus call the fast Vart and adore Hari.

The four religions (sects) of the Moslems,² four Varnas³ and six systems⁴ give different education.

Moslem Pirs covet their Murids (disciples) and the Hindus also covet their followers.

Hindus believe in Ten Avatars but the Moslems believe in one Rehman.

In fact they are pushing and pulling (fighting) for no profit.
(*Bhai Gurdas, Var 39, Pauri 10*)

Those who are given to the congregation serve themselves of the cup of His love and describe the indescribable. They break the rosary and do not meditate any more by counting, because for them Ram and Rahim are the same.

They consider the world a game of chess.

They cross the barrier of Maya; they take the cup of His love and enter in themselves.

They pass the three stages and enter the fourth (sublime) state.

For them Waheguru and Khuda are the same and do not fight over words.

They merge in the Word and make manifest the true Word.

They recognize the Eternal as the True King and love the Truth.
(*Bhai Gurdas, Var 39, Pauri 11*)

Bhai Mani Singh writes in *Gian Ratanavali* :

4. Hajeess asked Baba Nanak, "O Saint, are you a Hindu or a Moslem?" Then Baba Nanak replied,
"I am witness for both."

Guru Gobind Singh describes the attributes of the Khalsa :

5. Day and night they meditate on the Light manifest.⁵

2. Hanfi, Shafi, Malki and Hambli.

3. Brahmin, Kshatriya, Vaish and Shudra.

4. Sankh, Patanjalli, Nayaya, Vaisheshik, Mimansa and Vedant.

5. The same light is manifest in all. From that light is illuminated everything.
(*Dhanasari M. 1, p. 13*)

Accept the One, and they do not contemplate anyone else.
 In complete love they keep the form. They never keep faith
 in fasts,⁶ graves, Mausoleums,⁷ pilgrimages,⁸ ritual
 charity, false compassion, austerity, false constraints.
 Except the One, the Lord, they do not recognize anyone.
 When the Light illuminates the Mind, only then Khalsa
 is known, distinct and pure. (33 Swaiyas)

6. Khalsa should stay distinct from Hindus and Moslems.
 (Rehatnama Bhai Chaupa Singh)⁹
7. Khalsa should remove the domination (influence) of
 Hindus and Moslems. (Rehatnama Bhai Daya Singh)¹⁰
8. To the two religions was added the Third. Taking the
 support of Almighty, Guru Gobind Singh created the
 Khalsa Panth, above the Hindus and Moslems. "Forgetting
 all ways adopt the Khalsa Panth," said the Tenth Guru,
 the Light Incarnate. (Gur Bilas, Patshahi 10)
9. Again distinct from the Hindus and Moslems, He said,
 "Establish I this Panth, powerful indeed." (Panth Parkash)
10. First there were Hindus and Muslims, take note, there are
 three now. (Gur Partap Surya)

In support of this we note the historical story from
Panth Prakash (conversation between Nadir Shah and Governor
 of Lahore).

11. It (Khalsa Panth) is distinct from Hindus and Moslems.
 Distinct and marvellous is their sect.
 They perform marriage ceremony neither like Hindus nor
 like Moslems.
 Their marriage is "Anand" ceremony.

6. Like on the eleventh day of moon, etc.
7. Guru Gobind Singh bowed his arrow before the grave of Dadu. This was, in
 fact, to test the Khalsa. However, the Khalsa reprimanded Guru on this act of
 his. The ignorant Sikhs who worship graves or cemeteries on the Diwali day
 (festival of lights), they are not practicing their faith.
8. Of Ganges, Gaya, etc.
9. Bhai Chaupa Singh was male nurse of Guru Gobind Singh.
10. One of the Five Piaras.

When a Singh (man) or Singhni (woman) dies, they prepare sacred pudding and distribute it.
 They do not perform the Hindu rites and they do not throw the bones (of the dead) in the Ganges.
 On the tenth day they complete the reading of the Granth and distribute the offerings to the poor.
 They do not wear the sacred thread, nor put the mark on their forehead.
 They never worship idols. They worship the One Almighty and do not make obeisance to anyone else.
 Vedas, Puranas and other (semitic) books. They do not accept the authority of any.
 Whatever Guru Nanak said, they keep faith on that.
 From the same vessel they administer *Amrit* (baptismal water) to everyone. They all eat together and live like true brothers.
 They leave behind all caste, Varna, family names, Karma and Dharma of the ancestors.
 On the contrary, if any Sikh comes to our religion (Islam), on getting the opportunity he goes back and baptizing him they absorb him in their religion.¹¹

11. About the reunion Bhai Gurdas says :

The two (Maya and Hari) produced the two (Hindus and Moslems). The two adopted different ways.

Hindus say Ram Ram (for God) and Moslems call Him Khuda.

Hindus turn towards east and Moslems bow to the west.

Hindus adore the Ganges and Varanasi

the Moslems recognize Mecca and Medina.

Four Vedas, four books of the Semites, four Varnas,

and four religions are accepted.

Both are composed of the five elements, water, air, earth, fire and ether.

Both are from the same source, two names of course. (Bhai Gurdas, Var 33, Pauri 2)

The weaver weaves a thread at a time

Tailor cuts that into pieces and cares not

The scissor cuts the pieces, like two mouthed goes over the cloth.

The needle joins the pieces, as if to bring together the separated.

There is but one master, there are two ways of the Hindus and Moslems.

Sublime is the Gursikh's faith on the Guru, by that one meets Hari.

However, the egoist, lost through duality, always suffers.

(Bhai Gurdas, Var 33, Pauri 4)

Tat Khalsa¹² is the representation of the Guru, (they say) it is beyond the coming and going through the life cycles.

Hindus are blind, Muslims are one-eyed, but really sages are the Sikhs of the Guru, distinct from Hindus and Moslems.

All the customs are different, among them.

They do not acknowledge the ghosts at all.

They do not recognize graves and cemeteries.

They do not go to the Ganges for pilgrimage.

They do not consider impure puerperium (state after child birth).

They do not wear the *Janeu* and do not put the sacred mark.

They do not abide by the rites of the Hindus like keeping a *Bodi* (tuft of hair), *Dhoti* and Rosary of Tulsi, performing *Hom*, or *Shradh*.

They consider their own religion to be better and if somebody calls them Hindu they get angry.

They have abandoned all the customs of the Hindus.

They live like real brothers, and respect each other.

They are greatly united.¹³

A Sikh always sacrifices himself for other Sikhs gladly in time of need.

On his way towards Decan, Guru Gobind Singh reached Pushkar. The discussion that took place there is recorded this way in *Surya Prakash* :

12. Brahmins, Merchants and others came with Pandit Chaitin.¹⁴ Having made salutation they sat down in the assembly and asked, "What is your Caste? How we recognize them. Your companions wear unshorn hair, what we can say is their Caste? There are many new garbs, but none of them is Hindu or Moslem." Having

12. People ignorant of history call 'Tat Khalsa' a sect. Cf. *Gurmat Sudhakar*, p. 269.

13. Without this merit even great numbers are powerless.

14. Pundit Chaitin was the leader there.

heard that Guru replied, "Khalsa is the third Panth in the world. It is distinct from Hindus and Moslems. They are servants of the Eternal, Immortal."

(*Gur Pratap Surya, an 1 ansu 35*)

When Guru Gobind Singh met the Emperor Bahadur Shah, this discussion transpired :

13. Bahadur Shah said, "There are two religions, Hindus and Moslems, what appeals to you ? On what you have faith, Hinduism or Islam ?" (*Gur Pratap Surya, an 1 ansu 50*)

To that Guru Gobind Singh replied, "Hindus, Moslems whatever way they follow we wish them both well. The Moslems preach fasting; prayer call and five prayers are supreme for them. Hindus perform Sandhya, adoration and rites of stone Gods, and such others are acceptable to Hindus. We consider both the same way abandoning all others; we have established the Khalsa as the third (religion). Without distinction we abandon all else and seek the shelter of the Eternal, the Purusha."

(*Gur Pratap Surya*)

Not only the baptized Sikhs are separate from Hindus and others, but also stories of *Sahajdhari*¹⁵ Sikhs tell us that they abandoned other rites and customs and adopted Gurmat.

For this see the explanation of the 11th Var of Bhai Gurdas in *Bhagat Ratanavali* by Bhai Mani Singh :

14. Bhai Dhesi and Bhai Jodha sought protection of Guru Arjan. They addressed their appeal thus, "O True King, the Pundits do not let us sit in Pangat. They complain, in spite of being Brahmins we have become disciples

15. *Sahajdhari* means to adopt the Khalsa way in a gradual manner. This epithet was not used before the tradition of the initiation of the sword. Those Sikhs, who promised to Guru Gobind Singh to adopt the Khalsa way in a more gradual way but found it difficult and adopted the Sahaj way, came to be known as *Sahajdharis*. Individuals following the *Sahajdhari* way are ordinary men and women and it does not represent any caste or sect.

(Sikhs) of a Kshatriya.¹⁶ We have abandoned the language of the gods in the Vedas and sing the songs of the Guru in vernacular, having abandoned Janam Ashtmi, Shivratri, Ekadsi, we feed Sikhs. We have abandoned Gayatri, Tarpan, Sandhya, Pind, Patal, rites of birth and death and perform the Sikh prayer and distribute Karah Prasad after Ardas, as the rites of the dead. O Protector of the humble we have come to your shelter. You have saved us. The ego of a Brahman has gone away from us. We have received gnosiss and name of the Lord.”

In support of this, another event from *Bhagat Ratanawali* :

15. Sikhs addressed their supplication, “O True King, the Pundits in Kashmir do not allow the Sikhs to read Bani (Word) of the Guru. They say that Sanskrit is the language of the gods and the vernacular is the language of mortals. You have abandoned the daily rites and so we are not going to have daily relations with you.” Then the Guru asked Sodhi Madho, “I have blessed you with powerful talent of speech, go to Kashmir and preach Sikhism there.”

16. The advice that is given at the time of administering Baptism, considering that one can see that Khalsa is distinct from the Hindus and other religions, e.g.¹⁷ :

According to *Bhagat Ratanawali*, words of the Guru explaining the way :

1. Today you are born in the house of the Guru. Previous caste, Varna, religion, etc., all have been obliterated. Consider Guru Gobind Singh as your father, Mata Sahib Kaur as your mother, birth place Patna and you are resident of Anandpur.¹⁸

16. In Sikh religion there is no caste. This is only the doctrine of the Brahmins.

17. In this advice, there are many rules that are accepted by people of many religions. We can call those as simple rules of religion. But those rules that concern the Khalsa Dharma only, considering those you will find that Khalsa is distinct.

18. This counsel means that from today you belong to the family of the Guru. It is not to be understood that for daily life one should abandon his village ☞

2. Early morning take bath and keep your body clean.
3. Jap, Jaap, Swaiyas, Anand, Rahiras and Sohila should be recited daily, with love and adoration.
4. Wear the five K's : Kachh, Kara, Kirpan, Kesh, Kangha.
5. By virtue of being sons of the Guru you are all brothers. Therefore deal amongst yourselves as brothers.
6. Consider the Ten Gurus as one light and accept Guru Granth, the embodiment of their Bani, as the Guru. Accept the Khalsa as the form of the Guru. Consider the Khalsa as the Guru and serve sincerely, with obedience.
7. Earn your livelihood with honest labour.
8. Donate one tenth of your income for the Guru and put it for the progress and development of the Panth.
9. Consider the task of the Panth as your own work and help it to accomplish with money and sincere labour.
10. To look after others' interests be considered as prime task of a man and the foremost principle of Sikhism.
11. Study diligently, in particular Gurmukhi and religious books of the Khalsa and practise horse riding and use of weapons.
12. Be humble and develop your intellect,
13. Consider Turban as insignia of the Qaum and protector of the hair.
14. Associate with Gurmukhs (those conscious in Guru).
15. On death and other occasions perform all rites according to Gurmat.
16. Make all efforts for the propagation of Gurmat.
17. At Gurpurbs perform Kirtan and exposition of Gurbani.
18. Be loyal to your master.
19. According to the rules of the Khalsa Panth understand

↪ address and give Patna or Anandpur as the new places. No doubt the Khalsa was created at Anandpur. However, at the administration of baptism, the birthplace is told as that of Patna. From that a Sikh takes his relation direct with Guru Gobind Singh, as the Guru was born at Patna.

the advantages of the organisation and remain united as if woven in a thread.

20. Keep the daughter *unvidh* (no piercing of ears or nose). Treat them like sons and impart them education in secular and religious subjects.

21. If you happen to commit something against Dharma make amends for that in a congregation of the Khalsa and accept the punishment as penance.

Words of Prohibition

22. Accept the One Almighty. Never worship any god, goddess, Pir, prophet or avatar.

23. Accept the Guru Granth and do not believe in any other religious book.

24. Do not believe in Omens, auspicious days, etc. These acts are done in duality.

25. Have (family) relations with Sikhs only.¹⁹

26. Do not have relations with Minas, Dhirmalias, smokers, those who practise female infanticide and those who cut (head) hair.²⁰ In addition never deal with such a person who creates factions in the Panth and sets himself as Guru and goes against the counsel of the Guru.²¹

27. Abandon forever theft, robbery, falsehood, injustice, backbiting, betrayal of confidence, gambling and other demerits.

28. Consider all intoxicants as destroyers of mind and body and hence abandon them.

29. Never call a Sikh by his half name.

30. Never go back on your promise.

31. Do not wear the ornaments and colours worn by

19. That is having relation after baptizing.

20. In olden days cutting of hair was considered equivalent to beheading. This is supported in Mahabharata and Manusimriti. In Gurmat also Sir Gum (cutting hair) is considered as losing head.

21. Whosoever gives up willfulness and adopts Gurmat, may be treated as brother.

Chanchal (seductive) women. Consider the armaments as your ornaments and always keep them with you.

32. *Halal* meat slaughtered by Muslims, tobacco, tonsure, illicit relations with another's wife be considered destroyer of Dharma and should be given up.

33. Do not receive *Prasad* (offerings) made to any god, goddess or grave.

34. Do not commit yourself to any *Sukhma* (offerings for any favour).

35. Never accept other's right, e.g., corruption money.

36. Except Gurdwaras do not accept any other place as your religious place.

37. Never have enmity²² with or envy of the loyal Sikhs of the Guru. Never think of doing harm to anyone.

38. Do not colour your hair, and do not pick grey hair.

39. Do not accept anything from your daughter.

40. Never resort to begging.

41. Never show your back in the battlefield.

Bhai Nand Lal in his book *Tausifosna* designates as supreme the Guru (Guru Gobind Singh) and considers the Sikh religion distinct and prominent from Hindus and Moslems. He says :

"The Guru is much higher than the prophets of the Hindus, Atheists, Christians, Daudis and Moslems. In other words Sikh religion is prominent than others."

Dear Hindu Brother ! From these references you can see that the Sikhs of the Guru say, "We are not Hindus." It is not their own thought but they say this according to Gurmat and Bani of the Guru.

(a) If you call Sikhs Hindus, because they came from Hindus, then why don't you call Christians as Jews who came

22. If someone goes against the principles and rules, try to bring him back on the path but do not try to harm him because of differences. By harming one's own part one does not progress.

from Jews and Moslems who originated from Quereshi Christians and Jews, etc? Why they do not accept themselves as such? In particular those (Christians and Moslems) who are converts from Hindus, why you do not call them Hindus?

(b) If you call Sikhs Hindus because they have social relations with Hindus, then you should know that Jews, Christians, Moslems,²³ Buddhists,²⁴ etc., also have their social relations. Would you call them the same?

It will be worthwhile to give the opinion of some of our religious books on this subject. From this you will understand the differences between Hindus and Sikhs in respect of communality of food sharing.

(1) **Do not eat from the hands of a clean-shaven (non-Sikh).**²⁵

(Gur Pratap Surya)

(2) **As your chef (kitchen help) keep a Sikh.**

(Rahatnama Bhai Chaupa Singh)

(3) **There is no distinction of Caste. The four Varnas eat together.**

(Gur Pratap Surya)

(c) If you consider Sikhs as Hindus because they intermarry, then do you consider Jews, Christians, Buddhists, etc., not up to their respective religions as they too intermarry?

You should know from history that at one time Hindus intermarried with Mughals—who were Muslims. It is also known that Naushervan was married to Maurice, daughter of a Christian King, and her daughter was married to Hindu Churamani Rana of Udaipur. Daughter of Silyukas.²⁶ King of

23. Moslems shy away from eating pork, in others company.

24. Mear is forbidden in Buddhism but, at present, the Chinese and Japanese Buddhists do not consider this part (food etc.) as part of religion and hence in full freedom they partake their food with others.

25. There is no superstition of untouchability in Sikhism, but purity is given prominence. However, to accept food from others makes reasons for impurity. (Ed. Note) This will be valid only if someone is not following the basic principles of cleanliness.

26. She was grand-daughter of Alexander the Great.

Babylon was married to Raja Chandra Gupta. Hirambi,²⁷ Uloopi and others who were married to prominent men of India were not Hindus. Moreover what is enjoined on the Sikhs with respect to contracting relations with Hindus and individuals of other religions that is stated here.

1. Have relations with a Sikh of the Guru.

(Rehatnama Bhai Chaupa Singh)

2. Killing a daughter or to give a daughter (in marriage) to a non-Sikh, such a person commits great offence and subject to punishment. A Sikh should give his daughter (in marriage) to a Sikh. Thus Gurmukh meets a Gurmukh. Giving a daughter to a Bhadni²⁸ (non-Sikh) is like giving nectar²⁹ to a snake.

(Rehatnama Bhai Desa Singh)

3. A Sikh who gives (in marriage) his daughter to a Sikh and does not accept any money in exchange, he is my Sikh and will reach in my presence.

(Gur Pratap Surya)

4. When the daughter comes of age only then relations should be contracted, not for a very young girl. And her in-laws should be Sikhs of the Guru.

(Prem Sumarg)

(d) If you call Sikhs Hindus because they live in Hindustan (India), then you should consider Christians, Moslems as Hindus too. If on account of residence they are Hindus we have no objection to be called Hindus, i.e., Indians.

(e) You have said that the word 'Hindu' has a sublime meaning. And there should not be any objection because it is not a Persian word. You have quoted *Ramkosh*, *Merutantar*

27. cf. Raja Shiv Parsad, *Bhugol Hastamalk* Part I, p. 28.

28. It means, he who undergoes ceremonial shaving at the death of his father, etc., in other words a non-Sikh. Even the *Sahajdhari* Sikhs did not practice this. (*Bhagat Ratanvali*)

29. It means that due to the differences in belief the relationship between husband and wife cannot be harmonious. In addition, it creates conflicts in the family. A non-Sikh would lead astray the Sikh girl as well. On this subject we know many painful stories.

Prakash and *Kalika Purana* to prove that 'Hindu' is a Sanskrit word. To this we would say, "In Sikh religion no language is the language of gods and none is a prohibited language. There is no need to object if a word is from a foreign language. And if according to your belief the Word 'Hindu' means supreme or sublime you are welcome to that. We never say that Hindu is a bad name. Whatever the name of a religion, an individual of another religion should have no objection to that. For example, one of the twelve sects of Yogis is called *Pagal* (mad) Panth. If we try to counsel them that they should not call themselves by that name, this will be our mistake, nay, stupidity.

The word 'Hindu' is from Sanskrit or Persian; scholars of the world know it. In 1920 forty-five Pundits of Kanshi gave this opinion :

"Hindu is pseudo-name given by Muslims, therefore to be called Hindu is not appropriate."

So far journals like *Bhartodhark* have always written that the Hindu name has been given by the Malechhas (polluted and of bad intellect). Therefore the Aryas (Aryans) should never be called Hindus and neither Arya Varat (India) be called Hindustan. The word 'Hindu' has never been seen in Vedas, Shastras, Simritis and epics like Ramayana and Mahabharata.³⁰ This is strange that now it has been found in the Koshas (Dictionaries), Puranas, with the grace of Panditji. It would have been better if this effort had been made before the beginning of this controversy. This effort seems to be without any reward. Having heard from you that the word 'Hindu' is from Sanskrit we recall an essay by Bhartendu Babu Harishchandra, which is :

Whatever opinion, decision one wants one can get from a Pundit, provided one makes an appropriate offering.

30. This is observed only in Hindu Dharma that in the basic books of the religion, the name of the religion is not recorded and it has been accepted as the name of the Hindu Qaum.

Example :

Question : Pundit Ji! can you by any means prove that Christians and Moslems are Hindus ?

Answer by the Pundit : Yes, make offerings, we will prove right now.

Question : In what way ?

Pundit : Look brother ! Kristan (Christians) and Musalmans (Moslems) are pure Brahmins. In fact, the truth is like this. Yadavs had two prohits (priests). Lord Krishna went to one of them. That Prohit was called Kristan Manya. Musali³¹ (Balbhadar) brother of Krishna went to the other; he was called Musal Manya. The two religions are the descendants of those two Prohits. People do not know the correct pronunciation of the Sanskrit language. Therefore instead of Krishna Manya and Musalmanya people started calling Kristan (Christian) and Musalman (Moslems). Now bring offerings, so we can write this decision for you.

Sikh : Dear Hindu Brother ! To us it appears that your proving of the 'Hindu' word from Sanskrit is something of the same nature.

That the word 'Hindu' is derived from Indu and Sindhu is your imagination. It is not proved from your old religious books, otherwise give some examples.

Hindu : In Guru Granth it is written : *Hindu saalaahē saalaahani...*, meaning all praise to Hindus. (*Var Asa, p. 465*)

Sikh : Dear Hindu ! By quoting half a phrase do not try to deceive ignorant Sikhs. In this hymn the Guru has not described the greatness of the Hindus. Consider it clearly, the hymn says :

31. Balbhadar used to carry *Hal* (plough) and *Musal* (big stick), so he was known as Hali and Musali.

*Musalmaanaa siphat(i) sareeat(i) par(i) par(i) kareh
 beechaar(u)...
 Hindu saalaahae saalaahan(i) darsan(i) roop apaar(u)...
 Satiaa man(i) santokh(u) upjai denai kai veechaar(i)...
 Churaa jaaraa tai kooriaaraa khaaraabaa vekaar...
 Naanak bhagtaa bhukh saalaahan(u) sach(u) naam(u)
 aadhaar(u). (Var Asa M. 1, p. 465)*

The Moslems praise their *Shariat* (Muslim Code) and the Hindus praise the six systems of thought and eulogize the gods and goddesses who (supposedly) carry Chakra, Trisul and four arms and five faces. Donors are satisfied by their charity and robber thieves are busy with their acts. O Waheguru, your devotees desire nothing but to sing thy praises, and Your True Name is their only support.

Dear Hindu Brother ! Where is the praise of the Hindu religion in this hymn ?

Hindu : Guru Gobind Singh in his Chhants calls Sikhs as Hindus, e.g.;

*Sagal Jagat me Khalsa Panth gaaje,
 Jagai Dharam Hindu, sagal dund bhaajai.*

In the whole world will roar the Khalsa Panth.

Hindu Dharam will flourish and all else will disappear.

(Ugradanti Chhaka 1, Lines 39-40)

My dear Khalsa Friend ! Sikh religion is a Panth (sect) of the Hindus as are the Bairagi, Sanyasi etc. They are not a Qaum (have distinct identity). In fact you are making noise for nothing. Because you do not understand the meaning of Qaum and Panth. Only that is Qaum which is large in numbers, but you are only a few lakhs.

Sikh : My dear Hindu Friend ! The Chhant is not of Guru Gobind Singh. It is the writing of Bhai Sukha Singh, a priest of Patna and devotee of Durga. Those who are familiar with the writings of Guru Gobind Singh recognize that words 'Haman' and 'Tuman' were never used by the Guru in his

poetry, and this is the language of the illiterate Poorbias.³²

Still if you believe that the Chhants are the writings of Guru Gobind Singh read the following, which convey just the opposite meaning :

Graves, temples and mosques be destroyed and that only
the Eternal, Hari is to be worshipped.

That all Vedas, Shastras and eighteen Puranas are
destroyed.

Disappear Bang (prayer call), circumcision and Quran.

(Ugradanti Chhaka 5, Lines 17-20)

In the whole world will roar the Khalsa Panth.

Dharma will prevail in the world and Dund (both Hindu
and Islam) will not stay.

(Ugradanti Chhaka 1, Lines 39-40)

Now will you please tell us, what is that Hindu Dharma in support of which you quote these Chhants and that Dharma will prevail after all the temples, Shastras, and Puranas have been destroyed? You also know the meaning of the word 'Dund'. It means no other religion remains, Hindu or Moslem. Only Khalsa Panth will remain. Moreover you have said that Sikhism is a Panth (way) not a qaum. We quote one more Chhant :

There is too much corruption in the two Panths.

The third Panth is made prominent.

(Ugradanti Chhaka 5, Lines 13-14)

The Khalsa Panth is established.

Sikh warriors flourish in the world, blue is their wearing.

(Ugradanti Chhaka 6, Lines 17-18)

Dear Friend ! The Chhants accepted by you call even the Hindus and Moslems as two Panths, not Qaum. What can we say more ? Would you please tell us if the word 'Qaum' just like the word 'Hindu' is from (in your dictionary) the Sanskrit language ?

32. About these Chhants read *Gurmat Nirnaya Sagar* by Pundit Tara Singh.

We would also like to enquire from you what is the number required (of disciples) for a Dharma to become a Qaum ? In addition, at what numerical strength Christians and Moslems were accepted as Qaums ?

Hindu : In your Sakhis (religious biographies) many stories prove Sikhs to be Hindus. Guru Tegh Bahadur sacrificed himself for Brahmins. This proves that Sikhs are Hindus.

Sikh : It has been already explained, as far as Sikhs are concerned, in the preface of this book; there is no need of repetition. We accept only that Sakhi as a (valid) reference, which is not against Gurbani.

Helping the poor and the troubled, is the cardinal principle of Sikh religion. If the compassionate Guru sacrificed himself to remove the injustice and to help those who sought refuge that does not prove that the Gurus were Hindus.

The Guru showed to Aurangzeb that his desire was to make one religion from two, i.e., to convert Hindus to Islam, but this is the Will of the Almighty that there will be the third Khalsa Panth³³ distinct from the two. The Guru did not sacrifice for Brahmins but for the whole world, as it is shown in Bachittar Natak :

He did this (sacrifice) for the sake of the saints.

He gave his head and did not utter a sigh.

You cannot say that the word 'Saadh' (Saint) means Hindu.

Dear Hindu Brother ! This is the instruction of the Guru that the Sikhs should help the poor and the troubled. Accepting this instruction of the Guru the acts of charity and favour that the Sikhs have done for the country and the sacrifices they have offered to remove injustice, history is witness to that. There is no need for me to narrate that. We consider you (Hindus), Moslems and Christians as well our own part and treat

33. At that time Hindus and Moslems were the two prominent Qaums, otherwise Khalsa Panth would have been called fourth or fifth.

everyone in a brotherly fashion and forever like to do that. However, from a religious point of view we are not Hindus. Because our beliefs, worship and religious symbols, according to the principles of Qaum are different from those of yours. Therefore the Sikh Qaum is distinct like Moslems, Hindus and Christians. There is no use of empty talk. It will be better if we can tell with reference to our religious books how Sikhs differ from Hindus.

3. 1

VEDAS, SIMRITIS AND PURANAS

According to your belief, Vedas are eternal¹ and Simritis, Puranas are the basis of your religion. However, we accept Guru Granth only as our scripture, and accept only those Sakhis and religious books that are in accord with the Guru Granth. These are the instructions of the Guru :

- (a) Except the Word of the Guru, all other Word is false. False is the Word that is not the true Guru's. False are the utterances, false the hearers, false the reciters.
(*Anand*, p. 920)
- (b) Sing the Bani of the Guru, the sublime Bani.
(*Anand M. 3*, p. 920)
- (c) Above everything is the contemplation of the Word, rest is prattle only, all in vain. (*Ramkali Ashtpadi M. 4*, p. 904)
- (d) The Word pervades the whole world; through the Word, one attains the Name. (*Maru M. 3*, p. 1066)
- (e) Gurbani, Word of the Guru is the Light in this world.
(*Sri Rag M. 3*, p. 67)
- (f) O disciples of the Guru, take as Truth the Bani of the Guru. Hari, the Creator removes the attachment.
(*Var Gauri M. 4*, p. 308)
- (g) The Word of the Guru is the Treasure of Lord's devotion, He who hears, sings and praises it, is blessed.
(*Asa M. 5*, p. 376)

1. According to Gurmat, Vedas are not eternal :
Shastras, Vedas, Simritis will all perish.

(*Gauri M. 5*, p. 237)

- (h) The sea is overflowing with the jewels, the rubies and the like objects. They alone who cling to the Guru's feet come by these. *(Asa Chhant M. 4, p. 442)*
- (i) O brother, sing the Word of the Guru. It brings comfort and is always of benefit. *(Sorath M. 5, p. 628)*
- (j) Says Nanak, "If one reflects on the True Word with devotion one attains the gate of Salvation. *(Dhanasari M. 1, p. 661)*
- (k) The Word is the Guru, the Guru is the Word, in the Word are contained all the elixirs. One must accept what the Word proclaims and then the Guru becomes manifest, and emancipates the mortal. *(Nut M. 4, p. 982)*
- (l) Accept as Truth the Word of the Guru. In this way, one attains the Lord. *(Maru M. 1, p. 1028)*

Dear Hindu friends ! Vedas, Shastras are your religious books, but what Guru says about them we state here :

- (a) O brother, you recite the Vedas and the Shastras but you do the deeds of a man of the world. Your mind is cleaned not and within you is the dirt of sin. *(Sorath M. 1, p. 635)*
- (b) O Pundit, one's scum is cleaned not even if one reads Vedas through the four ages. *(Sorath M. 3, p. 647)*
- (c) Beyond the Vedas and the Semitic Texts, beyond the whole world; yet, the master of Nanak is manifest all over. *(Asa M. 5, p. 397)*
- (d) Neither Vedas, nor Shastras nor Simritis, nor the Semitic Texts lead to one's emancipation. *(Subi M. 5, p. 747)*
- (e) Brahma is the first to dwell on the teachings of the Vedas. However, from him issued the gods lured by desire. They wander within the three modes and abide not in the Self. *(Gauri Ashtpadi M. 3, p. 230)*
- (f) The word of the Vedas leads one to the thoughts of the three modes, and one is involved with and leads to the thought of the three modes. *(Malar M. 3, p. 1262)*

- (g) Simriti, the offshoot of the Vedas, has forged new chains and new bonds. (*Gauri Kabir*, p. 329)
- (h) The Vedas and the Semitic Texts are superfluous, O Brother; if the outgoings of the heart do not cease. (*Gauri Kabir*, p. 727)
- (i) Simritis and Shastras discriminate between good and evil but tell not the quintessence of the Real. (*Anand M. 3*, p. 920)
- (j) Simritis and Shastras try to explain in detail, but they also get involved in the love of the great expanse of Maya. (*Maru M. 3*, p. 1053)
- (k) One may read the Vedas, but the mind is gripped by doubt. In addition, the five desires are not stilled even for a moment. (*Dhanasari M. 5*, *Ashtpadis*, p. 687)
- (l) One reads Vedas but does not understand the name of Hari; Engrossed in Maya one suffers and laments. (*Maru M. 3*, p. 1050)
- (m) The world is involved with the word of Vedas and reflects only on the three modes. Without the Name, one suffers the punishment and is born to die over and over again. (*Malar M. 3*, p. 1276)
- (n) The Pundits and the men of silence read the Vedas over and over again. However, they cherish not the Name and abide not within their inner Home. (*Malar M. 3*, p. 1277)
- (o) Brahma created the four Vedas and put the whole world to their acts.
However, those who attach themselves to the Lotus-Feet of Hari, they remain outside the attachment of Vedas. Those who enshrine the Lotus-Feet of Hari in their mind, they do not follow the path of Simritis. (*Bachitar Natak*, Chapter 6)
- (p) Vedas, Shastras, Simritis, all say many things, but I do not accept anyone of those. (*Ramavtar*)
- (q) There are many Shastras, Simritis, Ramayana and

Mahabhart, Bhagwat Gita, Sargeet and astrology books. There are various systems of knowledge, their Gurus (exponents) and many more their disciples, but Sat-Guru, the Perfect One is Guru of all.

In fact, Guru's Bani brings peace.

(33 *Swaiyas*, *Guru Gobind Singh*)

- (r) Such is the glory of the Union of the Gursikh with Sangat, as a devoted bride attaches herself to her master and gives up all duality.

The Gursikh does not care about astrology, Vedas, omens and auspicious days. He has no doubt and fear of the bad omens and curses.

(*Bhai Gurdas*, *Var 16*)

Hindu : The hymns that you quote belong to *Gian Kand* (Path of knowledge). In the Vedas *Karam* (actions), *Upasana* (meditation) and *Gian* (knowledge) are three separate *Kands* (paths). *Acharyas* (learned religious leaders) council the disciples according to their state of development. Hence, they are not for everyone.

Sikh : Dear Hindu, our Guru has recorded these hymns clearly for everyone; not for anyone who is worthy of a particular status. Like your religion, there are not separate paths in Sikh religion. For us *Karam Kand* is the service of Panth (Khalsa Panth), good acts, recitation of Name, charity and earning livelihood through honest labour. Like you, taking water by spoons, touching the ears and clapping, burning butter for nothing, etc., is not *Karam Kand* for us. Control the mind, recite Gurbani, get absorbed in the love of the All Pervading Waheguru : This is meditation in Sikh religion. Unlike your religion; to install an idol, to ring bells and to make offerings to the idols is not meditation for the Sikhs. To realize the Eternal Purusha and to understand oneself, that is *Gian* (knowledge) in our religion. Like the Shushak Vedantis, to accept oneself as God and shout "Aham Brahm Asmi", (I am God) is not *Gian* for us. The Bani that is preached at the time of the administration of Baptism and that the Sikhs are

supposed to recite everyday, the three *Kands* are contained in that. According to Gurmat, Sikhs have faith on that and practice that.

Hindu : In the Granth Sahib, we are enjoined to hear Vedas,

Suniaai Sast Simriti Ved.

Listen to Shastras, Simritis and Vedas. (*Japji Sahib, p. 2*)

Sikh : Here the idea is not that a Sikh should listen to Vedas as their scriptures. Here talk is about the subject of significance and importance of listening. That one can get all by listening to Gurbani. Guru Says :

They who hearken to the Word of the Lord know what
Sidhas, Pirs and others are...

Nanak a devotee is forever joyed and his pains and sins are
destroyed. (*Japji Sahib, p. 3*)

Hindu : Guru Says :

Ved Kahen ik vat.

Vedas say one thing. (*Japji Sahib, p. 5*)

Sikh : Dear Hindu, why don't you read the next lines; that
say :

The Semitic books say there are eighteen (skies), but there
is one reality. (*Japji Sahib, p. 5*)

Hindu : Look ! Guru Sahib says :

Ahran Mati Ved Hathiar

Understanding be thy anvil and Veda be thy tools.

(*Japji Sahib, p. 8*)

Sikh : Here reference is not to those books, where merits of fire, sun, and gods like Indra, etc., are sung; and where rules are described for Homa, whereby, good things worth eating are burned. Here the word 'Veda' means real knowledge and realization. For your satisfaction, we quote from your Shastras.

Really, the books are not Vedas; Vedas mean divine knowledge. He who gains the knowledge and attains the

sublime stage, only he can be called the knower of Vedas.

(Brihat Prasar Sanhita Part 4)

About Atharva Veda, it is written in 'Mundak Upanishada', there is one Supreme knowledge and the other is ordinary knowledge. Rig, Yajur, Sham and Atharva Vedas, *Vyakaran* (grammar), *Jotish* (Astrology) etc., are ordinary knowledge and the Supreme knowledge is that by which a mortal gains realization of God. In Japji Sahib the '*Ved Hathiar*' refers to Supreme knowledge.

Hindu : This is written in Japji Sahib :

Sing the Pundits, Sing the Rishis,

Sing the Vedas, Sing the ages. *(Japji Sahib, p. 6)*

Sikh : Following that it is also written :

Sing the four sources of life. *(Japji, Sahib, p. 6)*

All meditate on Thee, Vedas and Semitic Texts.

(Var Gujri M. 5, p. 518)

For the Guru, frogs, crickets, animals, and birds meditate on the Waheguru. Then how the above statement can be taken as supporting your religion ?

Guru says, "Deer, fish, birds, all who speak, they do not meditate on anyone other than Hari." Guru Nanak even perceived the woman doing *Siapa* (ritual crying at death) as meditating on the Name of the Lord.

(Malar M. 4, p. 1265)

(To bemoan death) men wail and cry. They strike their cheeks and pluck their hair, but if they cherish the Lord's name and practise it, then Nanak is all praise unto them.

(Varan te Vadhik M.1, p. 1410)

Guru Nanak perceives even the song of the Persian wheel as meditation on God.

Hindu : It is written in Guru Granth Sahib :

By reading of Vedas one loses bad intellect.

(Var Suhi M. 1, p. 791)

Sikh : It really means, if one does recitation and proper contemplation then one's sins disappear, as : When Lamp is lighted, darkness disappears. If someone does recitation without reflecting, one does not gain the real fruit. It is said, a Sikh was reciting Bani incorrectly and without considering the meaning. Guru Gobind Singh Sahib punished him.

Dear Hindu brother, if you really believe that recitation of Vedas and other texts removes sins, then let us recite Vedas to ignorant *Duracharias* (bad characters) and test if their bad intellect is converted into good one or not. To prove to you that in this hymn there is no praise of Vedas, we quote these phrases :

Recitation of Vedas is the work of the world. Pundit reads them but gets a bad name. (*Var Suhi M. 1, p. 791*)

Hindu : Guru Sahib says :

In the Vedas the Name is Supreme, but that you do not listen and you roam about without purpose and disoriented. (*Ramkali M. 3, Anand, p. 919*)

Sikh : It really means, if there is anything worthwhile in the Vedas that is the Name of the Lord, and that you, in ignorance, do not listen to, and you just roam about like a disoriented individual in the study of Yajna and Homa. Guru Sahib says :

Without the Name of the Lord, one suffers. (*Sarang M. 5, p. 1222*)

In this, the Guru has not described Vedas as Supreme, rather the Name of the Lord is described as Supreme.

Hindu : Guru Sahib says :

The four Vedas declare but you do not trust them
Nor the six Shastras that say the same thing
The eighteen Puranas say the same thing, even then, O
Yogi you do not know the mystery of the Lord.
(*Ramkali M. 5, p. 886*)

Sikh : A Yogi who believed in Vedas and Shastras, Guru says to him, "O Yogi, having read your scriptures, you have not understood the mystery of the Lord. You are churning water for nothing." Dear Hindu, would you expect that Guru should have reminded the Yogi of Quran and Bible? Likewise, the Guru says about the Moslems :

Why you would go to hell, if you believed in Rasul.

(Var Gauri, M. 5, p. 319)

Being a Moslem live under Din (Dharma) and thus,
liberate yourself from the coming and going.

(Var Majh, M. 1, p. 141)

Make mercy your Mosque and faith your Mussala (Prayer
mat)

And rightful honest earning your Quran

(Var Majh, M. 1, p. 140)

He alone is Qazi who earns and acts on Truth.

He alone is Haji who purifies his heart

He alone is Mullah who abandons his desires.

(Maru M. 5, p. 1084)

Would you conclude from this instruction of the Guru to the Muslims that the Guru was asking his disciples to become followers of Prophet Mohammed? In fact, you are ignorant of the way of the Guru and his viewpoint.

Hindu : In the Granth it is written "Do not call Vedas false, he is false who does not reflect upon."

Sikh : Correct reading is like this : "Do not call Vedas and Quran false."

It explains the event that happened in Kashi where Kabir lived. Hindus and Moslems were talking ill of each other. They were condemning the religious books of each other. They came to Kabir and to calm them Kabir gave this sublime counsel : Without thinking, under the influence of anger, do not call Vedas and Quran false. Try to understand the reality and then say what you want to. In addition, in a peaceful way try to

understand the religious books. As you have given the hymn of Kabir (without understanding the context)² in support of Vedas, it is appropriate that we give Kabir's opinion about Quran and Vedas :

O Brother, Vedas and Quran are false,
Through them anxiety does not go away.

(Tilang Kabir, p. 727)

My dear Hindu friend ! Our Guru was dear to everyone. He never condemned or praised anybody. He would say what he observed. Guru looked at the Vedas and Quran with the same viewpoint. He did not consider Sanskrit as the language of gods and neither Arabic and Persian as languages of the wicked and polluted,³ as is evident from the Bani :

O Allah, Thou art infinite and unfathomable
Self-existent, without end, our Creator Lord
Greetings to our Lord, Master of the Earth
The Creator of all, He pervades all;
He is the only liberator, the compassionate God
He is glory of the prophets and of pious men.
Says Nanak, "The Guru has rid me of my doubt and now
I see Allah and the Transcendent Brahman as One."

(Ramkali M. 5, p. 896)

Hindu : Leave all the rest and consider this : Ancestors of Guru Nanak were called Vedis because they studied Vedas, as is written in Bachittar Natak :

Those who read Vedas they were called Vedis
They did good acts under Dharma.

Now where you can run from this truth ?

Sikh : Dear Brother ! We have never and nowhere said

2. The two sides were quarrelling about the nature of sacrifice.

3. Opinion of the Shastras about Malechh Bhasha (language of Malechhas):

- | | |
|-------------------------------------|---------------------------------------|
| a) Do not speak the Malechh Bhasha. | <i>(Brihat Prasara Sanhita Ch. 4)</i> |
| b) Never learn the Malechh Bhasha. | <i>(Vashisht Sanhita Ch. 6)</i> |
| c) Never talk to a Malechh. | <i>(Vishnu Simriti Ch. 64)</i> |

that one who reads Vedas is a sinner, or it is bad to study Vedas. However, the Vedas are not the scriptures for the Sikhs. Ancestors of Christ and Mohammed read Tohra, etc., and respected those books as the Will of God. But now the sacred books of Christians and Moslems are Bible and Quran⁴ respectively. In the same way, though the ancestors of Guru Nanak studied Vedas and acted upon them, but for the Sikhs Guru Granth is the sacred book, but the Vedas are not, neither any other book.

4. In Quran, Torah, Bible, etc., have been accepted as sacred books (Lit.—books from the sky), but for the Moslems Quran is the only scripture worthy of faith and belief.

3. 2

CASTE AND VARNA¹

You (Hindus) are great followers of Caste and Varna. In fact, you have done a great injustice, through caste system, to humanity. We quote, here, from your own religious books. Here is what your books say about Brahmin :

All the wealth in the world belongs to the Brahmin. As the Brahmin is born from the mouth of Brahma, he is worthy to receive everything. If a Brahmin eats somebody else's food, wears clothes of others and gives one's possession to another it does not mean that Brahmin is using somebody else's possession. In fact, whatever there is in the world, it belongs to the Brahmin. *(Manu Simriti, Chapter 1, S. 100-101)*

If the king finds buried treasure, he should keep half himself and give the other half to the Brahmin.

(Manu Simriti, Chapter 6, S. 38)

Stupid or a scholar Brahmin is a great god anointed by Mantras, as Agni (fire) is god, even without Mantras.

(Manu Simriti, Chapter 9, S. 347)

If a Brahmin commits theft, the king should not punish

1. Even among Sikhs people are at various levels and status of life, such as soldiers, traders, etc. However, these are not fixed at birth and that one should pass his life in the same status and profession. In the Khalsa Panth, a scholar could be cleaning shoes of the congregation and could be arm bearer (warrior) at another time. A person could be washing utensils at one point, but he could be delivering discourses and interpreting the scriptures at another time. In Hinduism, caste is derived from parents.

(In this respect, see Manu Simriti, Chapter 10, Slok 5)

him. Because it is due to lack of wisdom on the part of the king that a hungry Brahmin steals.

(Manu Smriti, Chapter 77, S. 22)

A Brahmin may bear a bad character, still he is worthy of adoration. But Shudra even a sage like Indra is not worthy of worship,² who leaves a poor cow and milks a beautiful she-donkey?

(Prasar Sanhita, Chapter 6)

A Brahmin engaged in farming can have as much land as he wants and may not pay any tax. Because the Brahmin is the master of all.

(Brihat Prasar Sanhita, Chapter 3)

Brahmin is not guilty even if he commits an act against Vedas. For example, Agni (fire) is pure even when consuming all materials and the woman having relation with her lover (other than the husband) is not corrupted.³

(Brihat Prasar Sanhita, Chapter 2 and see Atri Sanhita)

Now in comparison to Brahmin, look at the poor situation of the Shudra :

One should not live in the domain of a Shudra.⁴

(Manu Smriti, Chapter 4, S. 60)

Do not counsel a Shudra, never give Shudra leftovers from Homa, and do not instruct Shudra in Dharma.

(Manu Smriti, Chapter 4, S. 80)

Born of the feet of Brahma, if a Shudra speaks harshly to

2. On account of this education supporting the caste pride even Bhagats like Tulsi Das have brought a bad name to their writings, through such unbecoming writings, e.g.;
Worship the Brahmin even without merit; never worship a Shudra, even, strong in knowledge.
3. To prove the Brahmin sans-guilt the explanation that has been given and the moral education that it could impart has reduced civilization to nothing. Having read this it is difficult for women to remain chaste and faithful to their husbands.
4. This shows that every king in Hinduism was not accepted as Kshatriya. Only he who is Kshatriya by birth, he is accepted as such. We are thankful to Waheguru (God) that people do not believe in this counsel of Manu. Otherwise, lot of countries would have been depopulated and others would have been over populated, beyond imagination.

Brahmin, Kshatriya or Vaish, the king should get his tongue cut. *(Manu Smriti, Chapter 8, S. 270)*

If a Shudra calls people from other castes harshly, then put an eight⁵ inch long iron, red hot like fire, in his mouth. If a Shudra, in pride, instructs a Brahmin in Dharma then the King should put hot oil in his mouth and ears.

(Manu Smriti, Chapter 8, S. 271-272)

If a Shudra warns higher castes with any part of his body, that part should be cut. *(Manu Smriti, Chapter 8, S. 79)*

Shudra should never gather riches, because a rich Shudra will bother Brahmins. *(Manu Smriti, Chapter 8, S. 229)*

Food of Shudra is comparable to blood. If someone has intercourse while the food from the Shudra is still in the stomach, the offspring produced will be considered Shudra.⁶

(Laghu Atri Samhita, Chapter 5)

If a Shudra meditates and performs Homa, the King should get him killed. *(Atri Samhita)*

Such was the effect of this education on Lord Rama that he killed a Shudra engaged in meditation.

The story is like this : A son of Brahmin died because a Shudra was practicing meditation in a forest. Rama went to the forest and asked the Shudra, "Who are you?" He replied, "O Rama, I am a Shudra, my name is Shamboo, and I am meditating in search of heaven." Having heard this Rama unsheathed his sword and cut Shamboo's head. At this point all the gods gathered in the sky. They showered flowers at Rama and shouted, "O Rama, blessed are you. You have done a great service to the gods and you have earned great merit, that you have killed a Shudra who desired to enter heaven. Now you can demand what you desire."

5. Lit. ten finger length.

6. It is rather strange, that even after hearing such a condemnation of the food from a Shudra the Brahmins are accepting food from Shudras, and are almost deaf to this counsel. We would request Shudras to stop giving food to Brahmins, so that their progeny may not become Shudras.

Ram Chandra said, "O gods, if you are happy, bless me that the son of the Brahmin becomes alive."

The gods said, "O Rama, he became alive the moment you killed the Shudra." (*Balmik Ramayana, Uttar Kand, Chapter 76*)

If a Shudra drinks Panch Gavya, he goes to hell.⁷

(*Vishnu Simriti, Chapter 58*)

Having eaten food of a Shudra a Brahmin stays dog for seven births, pig for nine births and condor for eight births.

(*Bridh Atri Sanhita, Chapter 5*)

With the food of the Shudra in the stomach, if the Brahmin dies, he becomes pig or dog of the village.⁸

(*Apastanb Simriti, Chapter 2*)

A Shudra definitely goes to hell, if he drinks milk of a (Kapila) cow or studies Vedas. (*Prasar Sanhita, Chapter 2*)

Do not counsel a Shudra, do not instruct him Dharma and fasting. Anyone who tells a Shudra these things he along with the Shudra falls in a deep dark pit.

(*Vashisht Sanhita, Chapter 18*)

A Shudra should not be served meals in the utensils, rather he should be given food on the earth.

(*Apastanb Simriti, Chapter 9, Slok 34*)

Hindu : Unlike Vedas, you do not accept the Varna division. However, Guru Nanak feels chagrined because of non-observance of Varna system; he condemns the Malechha Bhasha (Arabic Persian) also.

Kshatriyas have left their Dharma and have adopted the Malechha language.

7. Here is the recipe for Panj Gavya, that is panacea for all impurities. Cow dung 1M, Cow Urine 2M, Butter 4M, Milk 8M, Curd 8M; (Masha is a measure about one gram.) (*Atri Sanhita*)

If the water of a well gets polluted, even then this medicine is prescribed for purification. If someone eats any forbidden item, this is the chemical prescribed for purification.

8. Contrary to this, Gurbani says, "There is common counsel to the four Varnas," and Chandala gets emancipation through meditation," and "From one Light came the whole universe, who is good, who is bad?"

All have become one Varna there is no Dharma.

(*Dhanasri M. 1, p. 663*)

Sikh : Dear Hindu, the Guru says that the Kshatriyas who were (supposed to be) warriors protecting the public, contrary to their scriptures, under greed and fear they have abandoned Vedas and took to the reading of Quran. They even abandoned language, so called language of gods. In addition, all (people of India⁹) have become one Varna, i.e., they are adopting Islam. Values of Dharma have been abandoned. Guru expressed this viewpoint. The people of a country who fall from moral values and leave their Dharma because of flattery, fear, and greed, they are considered adharmi and wretched. If Guru Nanak were against any language, what you call Malechh Bhasha, then he would not have written this hymn in Persian :¹⁰

9. If a Hindu says why we call the country Hindustan (India), when we are not Hindus, in reply to that we would say, the Moslems started calling the country Hindustan and the name is well known, now, Hindus have accepted that willingly. To call the country by some other name is ignorance. There is no connection of a religion with the name of the country. If we say that we should not call the name of Afghanistan while living in Afghanistan because we are not Afghans, this will be our stupidity.
10. Some ignorant Sikhs, given to story telling, has written that Guru Gobind Singh has ordained that his disciples should not read Persian. But he has not thought that Guru is the author of Zafarnama (a letter written to Aurangzeb by the Guru, in Persian, literally means Epistle of Victory). And the Guru praised the poetry of Bhai Nand Lal, that too is in Persian. If the Guru had thought Arabic and Persian languages as Malechh languages, why he would use such words as Khalsa, Fateh, Teg and Dastar—all Persian words. The reasons for the inclusion of such references is, when the Sikhs controlled the Punjab, then others, in order to keep the Sikhs ignorant and to keep all the tasks under their control, wrote such statements, in the name of the Gurus. They also advised the Sikhs (Sardars), "Reading, Writing was the job of the paid clerks and your (of the Sardars) duty is to rule over others. We are your servants. Whatever you order we will perform that every time." This had so much effect in Punjab that sons of the Sikh Sardars (chiefs) never studied and they remained illiterate. The control of the Government went into the hands of those who did not want to see the Sikh religion in the Punjab. These clever people not only controlled the policy of the Government but made such distortions in the religious precepts that even up to the present day these have not been corrected.

Yak arz guftam pes to, dar gosh kun Kartar.

O Creator Lord, I make this supplication, Hear Thou my request. *(Tilang M.1, p. 721)*

If the Guru believed in your Varna system, he would not have acted upon the following :

From the four Varnas was created one. *(Bhai Gurdas)*

My dear friend, Guru was not a partisan of any Varna or Caste. He treated all humanity according to the following :

One Father, we are all his children. *(Sorath M. 5, p. 611)*

Thou art father, mother, we are all your children.
(Sukhmani M. 5, p. 268)

Here are views of the Guru about the subject of Caste.

Vain is the pride of caste; vain is the pride of glory.
Lord alone gives protection to all. *(Var Sri Rag M. 1, p. 83)*

In each see, the same light and not ask his caste.¹¹
Hereafter, the caste is of no avail. *(Asa M. 1, p. 349)*

Hereafter goes neither caste nor colour with you.
You become, as are your deeds
Through the word, you are the highest of the high.
(Asa M. 3, p. 363)

God does not mind our caste or birth; so one must find
the house of truth.

As are one's deeds so is one's caste. *(Prabhati M. 1, p. 1330)*

Namdev, the calico printer; Kabir, the weaver attained
salvation through the Guru.

They who realize God through the Word,
Their caste consciousness is obliterated. *(Sri Rag M. 3, p. 67)*

In the court of Lord caste and colour have no value, there
one is treated as his deeds. *(Asa M. 3, p. 363)*

Hereafter caste and power are of no account; a new man
is born into the world of God.

11. Know the presence of God everywhere. Respect the intelligence and knowledge of a person and do not be against his merits because of Caste.

They who are accepted by the Lord, only they are men of honour.
(*Var Asa M. 1, p. 469*)

Hereafter caste is of no avail; practice of the Word is the essence of life.
(*Var Maru M. 3, p. 1094*)

The Guru is my caste, my honour; I am a sell off to my Guru.
(*Subi M. 4, p. 731*)

He who forgets the Master is indeed a low-caste wretch. Without the name, one is a low worm. (*Asa M. 1, p. 10*)

Steeped in His devotion one acquires the high caste. Through the Word, one obtains all honours. Without Name one is low, indeed worm of filth.

(*Asa M. 3, p. 426*)

The Lord redeems the sinners and making them pure owns them, all pay obeisance to them.

Then no one minds their caste, all seek the dust of their feet.
(*Gujri M. 5, p. 498*)

Be not proud of your caste.

Everyone, nay everything has grown from the Lord...

The five elements make up the body's form

Who can say who has less of these or more?

(*Bhairi M. 3, p. 1127*)

In the Womb, no one knows the caste.

It is from the Lord's seed that the whole creation came into being.

O Pundit, how have you become Brahmin-born?

Do not loose your human birth by calling yourself a high caste.

If you are a Brahmin, born of a Brahmin mother, why did not you choose to be born in a different way?¹²

How you are Brahmin and I have low caste?

Is it that I have blood in my veins and you have milk?

(*Gauri Kabir, p. 324*)

Hindus, Moslems and other sects, recognize the same in all men.

12. Why not born out of mouth, etc.

Same eyes, same ears, same body and form.

Dust, fire and water have been mixed into one.

(Akal Ustat : Tenth Master)

He is the Sikh who keeps away caste and Varna.

(Gur Pratap Surya, Rut 5, Ch. 25)

The essence of the butter does not depend upon the pot.

Same way, the devotees of Hari are above low-high caste.

(Bhai Gurdas, Var 25, Pauri 5)

Abandon your caste Varna and join the Khalsa.

Love Gurbani and dye your mind in the red colour.

(Gur Pratap Surya, Rut 5, Chapter 25)

Dear Hindu Brother ! Guru has not accepted caste from birth and thus all Varnas have been reduced to one.

The Guru has rendered the four Varnas into one.

(Bhai Gurdas, Var 1, Pauri 23)

The four Varnas have been reduced to one. There is no more distinction, as the Betel (mixture) produces only red colour, *Paras* (Philosopher's stone) transmutes all metals into gold.

Same way a Gurmukh does not distinguish between the religious books of Hindus and Moslems.¹³

(Bhai Gurdas, Var 11, Pauri 7)

The four Varnas and the four sects came in the sanctuary of the lotus feet of the Guru.

Paras (Guru) transmutes the eight metals into one metal.

In addition, by the touch of his Lotus-feet removes the disease of ego, and shows the Path of accepting the Will of the Lord.

(Bhai Gurdas, Var 12, Pauri 17)

13. The Guru made the four Varnas into one. Thus, the Guru created the new Sikh religion, a real red Rubi. How and of what kind? Bhai Gurdas gives an illustration. By combining the lime, betel leaf and nuts red colour is produced. The Guru did not combine only the four Varnas of the Hindus, however, he made to disappear the distinction between all four Varnas and the four sects of the Moslems. He gave this belief: "From one light has sprung up the Universe, who is good and who is bad?" (p. 1389) Then who is good and who is bad?

The Gursikhs leave their Varna and sit together. In the Dharamsal they do the business of Gurbani and in the congregation they live like brothers.

(*Bhai Gurdas, Var 29, Pauri 5*)

Hindus believe in Benaras, Moslems in Mecca and Kaaba, but in every house, there is praise of Guru Nanak and there is music of emancipation.

The four Varnas have been reduced to one.

One gets emancipation in the holy congregation.

Chandan imparts fragrance to all vegetation; all are equal.¹⁴

(*Bhai Gurdas, Var 24, Pauri 4*)

On this subject, we narrate an historical event. At the time of Guru Amar Das some ignorant people saw the disappearing of caste and Varna distinctions.¹⁵ They complained to the Emperor Akbar. It has been reported in the 43rd Chapter of *Gur Pratap Surya* like this :

He (Guru) has created a new Panth. Distinction of caste and Varna has disappeared.

The four Varnas partake from one pot. Worship together with loving adoration.

Having heard this Kshatriyas twice born but ignorant, bereft of devotion and proud in ego.

Getting together, they had this counsel, that it is a bad tradition being established.

Now no one recognizes the twice born Kashatriyas and Dharma has been destroyed. The four Varnas have been reduced to one. Everyone is polluted and the Dharma has disappeared. All eat from the same plate.

Mongrel has become the whole public. People do not respect their ancestors any more. All the traditions have been shattered. This way all the twice born made a

14. In the Sat-Sang (Saint-Congregation) Sikhs become like the Guru, unlike Hindu Dharma, there is no distinction of Brahmin, Kshatriya, Vaish, etc.

15. The *Sahjdhari* Sikhs are an essential part of us (Khalsa Panth). By reading such illustrations, they should believe firmly that the Sikhs of the Guru have been pure (Khalsa) from the beginning.

resolve. They begged the Emperor Akbar that in the city of Goindwal there is one Guru Amar Das. He has destroyed the distinction of the four Varnas. He does not recite Gayatri¹⁶ or mantra of Ram. He establishes the uniqueness of the Waheguru. He does not follow the path of Shastras and Simritis. He has his own unique way (religion).

The prime act (rite) of the twice born is to wear the *Janeu* (sacred thread). About that Guru says :

Compassion¹⁷ the cotton, contentment the thread,
continence the knot.

Truth the twist thereof :

This is the sacred thread of the soul, O Pundit, put it on
me if you have that one.

For four *Kauris* (shells) is the thread bought, and the twice
born wears it in the sanctified square.

Mantra is whispered in his ear and the Brahmin becomes
his Guru. However, when the man dies, the thread is
burnt. Bereft of it man goes into the Yond.

... ..

Brahmin takes money for performing the marriage
ceremony¹⁸. He opens his book and tells the way to

16. Some say that Guru Ram Das read Gayatri in the court of Akbar, hence he (Guru) was a devotee of Gayatri. But they do not consider this, that if the Guru had considered Gayatri as a Mantra, in the Hindu sense, then he would not have recited Gayatri in the presence of Akbar and he would have preached Gayatri among the Sikhs. Simply to know Gayatri or Vedas does not make one Hindu, as long as he is not a devotee of these scriptures. Following the same reason from this phrase of Bhai Gurdas one would say that Guru Nanak was a Moslem. That would be ignorance. "Guru Nanak said the prayer call, the entire world was wonderstruck."
17. When the priest was going to put *Janeu* on Guru Nanak then he recited this hymn. From Guru Nanak to Guru Gobind Singh, none of the Gurus put on *Janeu*. So many Sikhs because of bad company and lack of understanding of Gurbani have concocted various stories, which are against the principles of the Gurus and thus cannot be accepted.
18. Guru condemns this practice, "The daughter of your follower is like your own. O Pundit, taking money for performing the ceremony you will lose your birth."

(Asa M. 4, p. 435)

others. O people, see this strange thing. His mind is blind, but his name is Sujan (illuminated).

(*Var Asa M. 1, p. 471*)

Tenth Master counselled the Rajas of the Hills (Punjab) to join the Khalsa :

Abandon *Janeu* and all false means. Wear sword and fall at the feet of the Sword-Wearer (Waheguru).

Abandon the rites of *Bhadan* (ceremonial shaving) and talking ill of others. Complete in form rest attached to Hari.

In reply to that the Rajas said :

Difficult is this practice we cannot adopt it. The four Varnas have one kitchen and have abandoned Vedas and all tradition, and remain attached to the Sword-Wearer. *Janeus* of the twice born have been removed.

This is a strange tradition introduced. Have given up all rites of Hindu worship. We cannot leave the (Hindu) Dharma, neither the rites of giving offerings to the (dead) ancestors.

O Guru, we cannot leave this all.

(*Gur Bilas of Bhai Sukha Singh, Chapter 11*)

Guru's Sikh should not be under the influence of *Janeu* and *Tilak*.

(*Rehat Nama Bhai Chaupa Singh*)

Sikh should not wear *Janeu* to perform *Shradh* and other rites¹⁹. Everything should be done according to Gurmat and after saying Ardas (Sikh prayer). (*Rehat Nama Bhai Daya Singh*)

Hindu : It is written in the Janam Sakhi (biography of Guru Nanak) by Bhai Bala : Guru Nanak went to Lalo Carpenter. Lalo saw *Janeu* on him and said, "Sire, I will make square, you cook your own food. Being a Shudra I cannot cook for you."

19. Bhai Daya Singh felt the need to write this, because the Hindus were persuading Sikhs to perform various rites. In addition, those Sikhs who were really taken in, their Sikh symbols were removed *Janeu* was put on, and then they were persuaded (forced) to perform Hindu rites. Even these days it happens, especially at places like Gaya.

Having heard this Guru said, "O brother Lalo, the whole earth is the sacred square, cook the food, do not be superstitious." From this description, it is proved that Guru Nanak wore *Janeu*.

Sikh : Dear Hindu brother, first, that Guru wore *Janeu*, that is against Gurbani. If we accept your thesis, *Janeu* becomes a laughing matter and it does away with the custom of Caste and Varna. Is it that in your religion, having put on *Janeu* it is admissible to have food without the square and from a Shudra ? If Guru Nanak could be Hindu with this sort of *Janeu*, then according to the following phrases of Bhai Gurdas he could be called a Moslem :

Then Baba (Guru Nanak) went to Mecca, the Master put
on blue clothes, book under his arm, staff in his hand...

Hindu : This hymn in the Granth shows that Guru Nanak wore *Janeu* :

Khalri, Khapri, Lakri, Chamri, Sikha, Sut, Dhoti Kini.

(Asa M. 1, p. 358)

Sikh : The hymn does not show any greatness of *Janeu*; rather it diminishes its importance. Should read carefully the complete hymn :

The gods suffered hunger and pain and roamed the holy
places to see thy sight. The Yogis and celibates live in
their own ways.

And wear ochre and other garbs. For thy sake, the whole
world is imbued with thee.

Myriads are thy names, myriads are thy forms and merits.
Some abandoned their castles, elephants and horses and
rambled through foreign lands.

The prophets, the seers, the spiritual guides, the faithful
too abandoned the world and were approved by thee.
Some wear skins; others take to the begging bowl, others
to the Yogi's staff, others to the deerskin.

While some raise the tuft of hair, wear the sacred thread,
and tuck up the loincloth—the Brahmin way.

O Lord, thou art my master, I am a player of many parts.
Prays Nanak, "O Lord, how can (my garb) determine my
caste?" (Asa M.1, p. 358)

To wear ochre clothes, become Digamber, to meditate sitting on deer hide, roam about with a begging bowl, to become Sanyasi, to wear leather clothes, have a tuft of hair on the head, to wear *Dhoti*, etc., Guru has called all these in this hymn as false appearances. Ultimately, it is shown that man has no caste, it is just ignorance.

Hindu : In Bachittar Natak it is shown that Guru Teg Bahadur wore *Janeu* :

Hari (or Guru) protected their *Janeu* and *Tilak*.

In the Kali-age, this was a great feat, an event.

(Bachittar Natak, Chapter 5)

Sikh : O Hindu brother, you seem to be a grammarian. It means that the Brahmins from Kashmir were afraid that their *Janeu* would be taken away (by the Mughal Emperor); Guru Tegh Bahadur saved their *Janeu* and *Tilak*.²⁰

The importance of *Janeu* did not decrease only with the introduction of the initiation of the Baptism of the sword, but even the *Sahajdhari* Sikhs did not care too much for it. In addition, they did not consider it more than a thread. In this support read this story in *Dubistan-i-Mazahib*²¹ :

20. For this benevolent act of the Guru now the Hindus are paying with such gratefulness (ironically) that as far as possible they do their best to remove the Sikh symbols. Many ignorant and bereft of Dharma Sikhs, entrapped by Brahmins, are advised by Brahmins to perform rites after removing *Kara* (Bangle) and *Kachh*. It is worth considering; the treatment to remove the *Janeu* and *Tilak* that was meted out to Hindus by Aurangzeb, the same treatment is meted out to the Sikhs by the selfish (and ignorant) Hindus. They consider it their duty that the symbols of the Sikhs should be removed, that they (Sikhs) should be assimilated in the Hindus.

21. The author of this book Mohsanfani was a citizen of Iran. He travelled in India and wrote about various religions. He met Guru Hargobind, Guru Hari Rai and Baba Gurdita. He used to visit the congregation. From his writings, it appears that he corresponded with Guru Hargobind.

There was a Sikh of the Guru, his name was Sada. He came with me from Kabul to Punjab. On the way, string of my coat broke down. Sada took out his *Janeu* and tied my coat. I asked him, "What have you done?" He replied, "This is the benefit of keeping the *Janeu* that you have a thread when you need it. If it cannot be of value to my friend then what is the use of the *Janeu*?" (Talim 2, Nazar 24)

You believe that the Brahmins, proud of their caste, are worthy of worship and adoration and give them offerings. But our Gurus have declared (only) Gursikhs²² worthy of offerings and respect :

As the mother, in love, gives to her son to eat,
Guru loves his Gursikh and provides him everything.
(Gauri M. 4, p. 164)

Guru lives amongst the Gursikhs.
He who wishes well of the Sikhs he pleases the Guru.
(Var Gauri M. 4, p. 317)

All service is for them
Service of none other pleases me
Donations, charity, all is for their benefit
Charity for any other is of no avail
All the benefits and fruits for them
All glory in the world is insipid (useless)
My home, my body, my mind
Life and treasure, all is for them. (Tenth Master)

Hindu : The Guru in praise of Brahmins has written these Swaiyas, and the Guru has ordained the Brahmins to be given charity. Why you use it to refer to the Sikhs?

22. *Tula Dans* (offering by weighing an individual), etc., are not of any importance in Gurmat. Those Sikhs who copy Hindus, they both, giver and receiver, are fallen from the Khalsa Dharma. Giving among Sikhs is like helping brothers. Guru has advised Sikhs to practice charity like this. Give one tenth of your income for Dharma and spend that in consultation with *Five Piaras* for the service of the Qaum. Those Sikhs who practice charity following the Brahmins they are ignorant of Gurmat.

Sikh : Dear Hindu friend, in the Swaiyas the Guru addresses the Brahmin in this way :

Whatever is written in destiny O Pundit, that is what one receives; abandon your anger and sadness.

In this conversation, the Guru is the first person, Pundit is the second person and Khalsa is the third person. Therefore, it is evident (from the text) that the Guru is talking about the Khalsa. Let us forget about the grammar. We quote the following Swaiya to show that it refers to the greatness of the Khalsa :

The Pundit grieved within, became angry and burned like straw.

Attached to his livelihood the Brahmin wept.²³

In other words, the Guru has started a new way. Accordingly, Brahmin is not to be offered anything and the Gursikhs are worthy of all. On this, the Brahmin got worried and wept. You can tell yourself if the decision of the Guru had been in favour of the Brahmin, he would have laughed rather than weeping. In support of what we have said we quote Bhai Mani Singh, who was in the court of Guru Gobind Singh. Brahmins were given to discourse and in ego, they were given to (empty) rituals. The tenth Master gave honour and Guruship to the Khalsa, then the Brahmin cried.²⁴

(*Bhagat Ratnavali*)

23. In the state (erstwhile) of Jind there is a recension of Dasam Granth. It contains a Dohra, which is not found in any other copy of the Dasam Granth :

O Pundit, do not have any hope.

We do not make offerings at your feet.

If someone abandons Hari and attaches himself to Maya, he goes to Hell.

24. In the book *Sarbloh* (or *Loh Prakash*) there is more support to it, i.e.,

Khalsa is my special form. I abide in the Khalsa...

I belong to the Khalsa and Khalsa is mine.

Relation of the drops in the ocean...

Service of the Khalsa is the real worship that is really profitable.

... ..

No other god is helpful, neither in this world nor in the Yond.

Except His, all service is useless, it brings sorrow.

Hindu : You say this about Brahmins, but in Sukhmani one is enjoined to make obeisance to Brahmins :

He is Pundit who controls his mind
Enshrines the Lord's Name in his mind...
Understand the essence of Vedas, Puranas and Simritis
Realizes the subtle and the manifest
Instructs the four Varnas
Such a Brahmin is worthy of obeisance.

(*Gauri Sukhmani M. 5, p. 274*)

Sikh : Dear Hindu friend, Guru did not give any importance to the caste. He considered the qualities (merits) as supreme and described the attributes of a Brahmin. If someone acquires those qualities, only he can be considered a 'real' Pundit. And entrapped in the doubts of caste, *Janeu* and *Tilak* are not Pundits.²⁵ In this hymn, there is a very sublime counsel, i.e., only he is Pundit who counsels himself and enshrines the Name of the Lord. Such a Pundit understands the real meaning of Vedas and Simritis. He considers the whole universe emanating from the Lord. He considers the four Varnas as sons of the same Lord and treats them as brothers and gives them the true counsel; not that the Shudra is not to be told anything of Dharma as has been written by Manu and Vashishta in their Simritis. Guru says that anybody who possesses these attributes he is Pundit and he is worthy of our respect. The caste proud people whom you call Pundit, about them Guru says as follows :

◁ Bhai Nand Lal describes the glory of the Khalsa :

I am servant of the holy Sangat,
I am slave of the Khalsa.

(*Tausifosna*)

25. Guru Amar Das also describes the characteristics of the (true) Pundit :

He is Pundit who takes off the load of the three Modes of Maya...
He takes the counsel of the Guru
He bows his head before the Guru...
He perceives the One in all
He sees the One and realizes the One.

(*Malar M. 3, p. 1261*)

Men of Avarice dwell on the other,²⁶ though they advertise
their reading of the Vedas.

The fire of desire burns them; they are neither here nor
there.

In the love of Maya, they forget the Lord, our father, who
supports all. *(Sri Rag M. 3, p. 30)*

The egocentric reads (Vedas) and is called Pundit, torn by
Duality he suffers pain...

By reading the Vedas, they taste not the essence

Lured by Maya they discourse on dissent.

(Majh M. 3, p. 128)

Attached to the other the Pundits are deluded, they deal
in Maya

Within them is the craving, so famished by their hunger
they are wasted away. *(Var Sorath M. 3, p. 647)*

The Pundit reads the books, but gives no thought to them
He instructs others but himself trades in Maya.

(Sri Rag M. 1, p. 56)

He who is master of many-sided knowledge he is known
as Pundit, but from within his heart is hard²⁷

He is infected by doubt and desire, so his body does not
rest.

He lives a double life, having his eyes over on Maya.

Truth provokes him, within him is wrath

Attached to the world, he is enveloped by evil nature

Deceives himself he abides in the society of five deceivers

When the Guru, the Jeweller, tests him on the touchstone,

He turns out to be but iron.

(Var Ramkali M. 5, p. 960)

26. They worship gods other than the Supreme Purusha.

27. Shriveled bean that does not cook.

As the stone kept in water does not absorb any water.

O mortal, such is the condition bereft of the service of the Lord.

(Bilawal M. 9, p. 831)

3. 3

AVATARS¹

You believe that Avatars are incarnation of God and you worship as such. But this is the counsel in Sikhism :

Avatars do not know His limits
Infinite is the Transcendent Lord. (*Ramkali M. 5, p. 894*)

Burnt be the tongue that says, "God is cast in womb."
(*Bhairo M. 5, p. 1136*)

Through ages He created Kings, they call themselves Avatars
But even they did not find His limit; what can be said
about that ? (*Asa M. 3, p. 423*)

Millions of Vishnus, and Shivas with matted hair,
O Compassionate Lord, they desire thy Vision.
(*Asa Chhant M. 5, p. 455*)

The ten incarnations² played the kingly role, and
Shiva too, the god of renunciation, found not the limits
of the Lord, though he smeared his body with ashes.
(*Subi M. 5, p. 747*)

Except the Creator do not accept any created one,
Primal, without birth, invincible, eternal is the Lord.³
(*Shabad Hazare, Patshahi 10*)

1. In Sikh religion, there is no condemnation of any Avatar or prophet. There is no attempt to give the deficiencies of any (compassionate) person. This is the advice : God is above birth or death and is worthy of adoration. Prophets are all working in His will.
2. Fish, tortoise, Vairah, lion, Bawan (dwarf), Budha, Parasram, Ram Chander, Krishna and Kalki.
3. Bhai Nand Lal writes in *Tausifosna* :
He (God) has no mother, no father. He has no son, no brother.

Sidhas have tired of their Smadhi-trance, no one has seen Him.

He who has no form, no colour, how He can be called Shyam. *(Shabad Hazare, Patshahi 10)*

Some call Shiva the Lord, some say that Brahma is supreme,

Ram, Krishna, Vishnu whom you recognize as Vishwanath (Lord)

Some call Rama, others call Krishna, consider not anyone as Avatar.

Leave all other false religion, accept the Creator as the Lord.

At the end all have died, who called themselves Avatars, in this world.

O unfortunate mind, why don't you hasten to repair to the lotus feet of the one Lord? *(33 Swaiyas—Tenth Master)*

Hari created the ten Avatars, but did not reveal His own mystery. *(Bhai Gurdas, Var 16)*

Hindu : If in your religion you do not accept Avatars as incarnations of God, and their worship is not accepted, then why the following in the Dasam Granth :

Hari Rai took birth in the surroundings of Mathura...

He who worships the feet of Krishna, he will never take birth again. *(Krishan Avatar)*

There are other stories that prove that the Tenth Guru believed in Avatars.

Sikh : From the translation⁴ and explanation of historical texts and Puranas one cannot say that this is the counsel of Guru Gobind Singh to the Sikhs. Concerning religion, writings of the Guru are Jaap and Swaiyas. Therein is only greatness and praise of the Eternal. Avatars are described as servants of the Lord.

4. In the Dasam Granth, the Tenth Master has rendered the story of Bhagauti in Vernacular. There is no other desire, O Lord, only wish to fight for Dharma. *(Krishna Avatar, Dasam Granth)*

Hindu : In the Guru Granth there is an Astotra (panegyric hymn) in Raag Maaru where it is advised to meditate on the names of all Avatars, such as, Madhusudan, Damodar, Rikhikesh, Krishan and Murari. (Maru Solhe M. 5, p. 1082)

Sikh : Dear Hindu brother, Guru Arjan has presented his belief at the end of the hymn which you think is in praise of Avatars. The Guru says :

“O Eternal, people according to their intellect and belief have assigned many names to Thee and they talk of those names, but none of these is Thy real name. Thine original and supreme name is Satya (Truth).” It means that Hari has existed without change through all the four Yugas. Guru Nanak explains :

True in the beginning, true in the Primeval age. True He
is and True He shall be. (Japji, p. 1)

There are many names in the Gurbani (hymns of the Gurus) which are concerned with specific Avatars and gods. But the Guru has the same name in various contexts to refer to One God.⁵ It is evident that many, without understanding, get lost and miss the essence of Gurbani.⁶ In the following hymn Rama and other names are used for actual personalities :

...There has been many Ramas and lesser beings.
(Var Asa M. 1, p. 464)

Rama is gone, Ravana is gone... (Salok M. 9, p. 1429)

...Gone are many Maheshas and Krishnas.
(Japji Sahib, p. 7)

Brahma, Vishnu, Mahadev were caught in the malady of
three modes...

5. In the same way previously Allah was the name of an old idol. The English word “God” was used by Teutons to mean Dieu. When Teutons adopted Christianity “God” came to mean the Eternal. Jehova is also such a word, which is used by Jews to designate God, but it was the name of a special god of Assyria. In the same way there are numerous names in other religions.

6. On the subject of names see *Gurmat Prabhakar*, 2nd Edition, page 471.

They could not attain the Supreme Lord... (Akal Ustat)

In the following these names refer to the Eternal :

Rama (Transcendent) is in everyone.⁷ (*Gond M. 5, p. 865*)

...Repair to the refuge of one Raghunath (Lord)
(*Salok M. 9, p. 1429*)

...Do not meditate on anyone else... (Maru M. 9, p. 1008)

Contemplate Hari, the real Sarangpani (Provider of the Earth)⁸ *(Maru M. 4, p. 1070)*

7. Also Kabir calls Him Rama, who is contained in everyone, this is the essence.

The One is in many. The One merges in Oneself. *(Salok Kabir, p. 1374)*

8. In a few places Sarangpani and Murari have been used to designate Guru Ram Das. This is so in the letters of Guru Arjan that he wrote from Lahore to his father :

Beauteous is thy countenance, sweet is thy Bani (hymns or speech)

O Sarangpani, I have not seen you for a long time,

...O my friend, my Comrade, O Murar. (Majh M. 5, p. 96)

3. 4

GODS AND GODDESSES

You believe that gods and goddesses are capable of granting boons and accordingly you worship them. So many secrets about gods have been described that not a single Hindu scholar can enumerate those. On the subject of gods and goddesses this is the opinion of the Sikh religion :

All the gods and goddesses are enticed by Maya.

(Gauri M. 1, p. 227)

Lost in doubt are sages, gods and goddesses.

(Gauri M. 5, p. 258)

Maya entices even Brahma, Vishnu and blessed is the Gurmukh who clings to the name. *(Asa M. 5, p. 394)*

Through Brahma appeared the four Vedas, but he himself was absorbed in the maze of Maya and desire. Shiva is the great Gnostic, but he too is full of wrath and ego.

(Vadhans M. 3, p. 559)

O brother, you worship gods and goddesses, but what you can ask from them and what they can give ?

(Sorath M. 1, p. 637)

Brahma, Vishnu and Shiva too are in the grip of the three modes, and act with a sense of "I am ness". For the poor ones cherish not the one who created them. In fact the Lord's wisdom is revealed through the Guru.

(Suhi M. 4, p. 735)

Brahma, Vishnu and Shiva too are deluded by the three

modes and through them men's ego and desire are
whetted. *(Var Bilawal M. 3, p. 852)*

Millions of goddesses worship Him, and many Laxamis.
(Asa Chhant M. 5, p. 455)

Brahma, Vishnu, Sages, men of silence, Indra, Ascetics or
mendicants,

Whosoever obeys His order he is magnificent, but the
egoists die in vain.¹ *(Maru M. 1, p. 992)*

Brahma, Vishnu and Shiva too serve the Lord, and no one
can fathom the Unfathomable, the mysterious Lord.
(Maru M. 3, p. 1035)

He within whom blaze a myriad suns, and a myriad Shivas
and a myriad Kailashas, and whose feet are caressed by
a myriad Durgas, and who creates a myriad of Brahmas
to utter the Vedas.

He alone is the Giver, He alone is my God. I am not
concerned with any other god. *(Bhairo Kabir, p. 1162)*

Vedas know not Thy magnificence, O Lord ! Brahma does
not know Thy mystery...

Shiva too does not know Thy mystery. All the gods and
goddesses have not found your secrets.

Thou art our unfathomable, transcendent Lord, the
Master of all. *(Ramkali M. 5, p. 894)*

Shiva, Brahma and all gods and goddesses, and Indra too,
all ascetics and men of silence serve Thee alone.
(Maru M. 1, p. 1034)

Giving up the meditation of the Lord people (women)
worship Ahoi.² *(Salok Kabir, p. 1370)*

1. Those who say, "I am the God."

2. In the month of Asuj, September-October, women make an idol of goddess and put them on walls. The name of this goddess is Sanjhi. Then, on eighth day (dark side) of Katak they keep fast. That completes the worship period. On the first lunar day of Katak they throw the idol in a stream. The fair of Ahoi is held at Radha Kund in the district of Mathura on the eighth dark day of Katak. It is a big fair.

Brahma, Vishnu, Shiva and Indra too, at the end they will be subject to Yama.

Whosoever contemplates the Lotus-feet of Hari, will not again fall in the womb.

There are millions of Indras, Kings. Many adore Brahma, Vishnu, many Ramas, Krishnas and Prophets of the Semites, but without His devotion none is acceptable.

(Akal Ustat - Tenth Master)

Some adore Brahma, some take Vishnu as the Lord and some maintain that Vishnu is supreme, and by his worship, sins disappear.

O stupid, you may consider many times, but at the end everyone is going to leave, so contemplate on Him and adore Him.

He who was, is and will be in future. He who has created millions of Indras and who created many 'Avatars' and then destroyed them.

He has created demons, gods, Sheshnags, earths, all the animals and birds whose kinds cannot be counted.

They gave themselves to austerities but Shiva and Brahma did not find His limits.

Vedas and Texts of the Semites did not know His mystery. He is my Eternal Guru.

(33 Swaiyas - Tenth Master)

Brahma read many Vedas, but did not understand the secret of the 'Word'.

Shiva practiced Yoga of various kinds and forms, but he could not know His form or His mystery.

Vishnu came in various incarnations but he did not understand a bit of His mystery.

They were enticed by the boons but forgot the boon Giver.

(Bhai Gurdas, Var 18)

Sikh of the Guru should not believe in idols, pilgrimages, gods and goddesses, fasting, Mantras and magic, Pirs, Brahmins, Tarpan and Gayatri.

(Rehat Nama : Bhai Daya Singh)

In Sikh religion only Waheguru (wonderful Lord) is the

object of belief and adoration, and we are enjoined to worship Him alone :

One Supreme Being, the Eternal, the All-pervading,
Purusha, the Creator, without fear, without enmity,
beyond time, not incarnated, self-existent and only
accessible by the grace of the Guru. (*Japji Sahib*, p. 1)

He who has no Varna, no caste, no signs
Who has no form, no colour, no one can describe His garb,
Eternal, manifest by Himself, light Supreme is He. He is
the King of kings, God of millions of Indras, Emperor
of the three worlds,
Demigods, men and gods, woods and dales proclaim Him
as indescribable.

No one can tell all His names. He is called by special Name
by the wise, according to His excellences. (*Jaap Sahib*)

The Lord abides for ever, one sees Him through the
practice of the 'Word'.

He is neither born, nor subject to death; He never goes.
Contemplate Him forever who pervades all.

Why dwell upon another, O Mind, which is born only to
die ?

Vain is the life of those who know not their only Master
and are attached to the other.

Nanak; one does not know how they are punished by the
Creator. (*Var Gurbani M. 3, p. 509*)

Do not get lost in doubt, do not adore anyone other than
Hari

Never go (for worshipping) to graves or cemeteries.
(*Sorath M. 1, p. 634*)

Praise the One, dwell on the One alone.
Meditate on the One and seek the One alone.
Of the One utter a million kinds of praises
With thy mind and body, call on the only Lord.
He is the One, the One alone
He is perfect, pervades all.

From the One have come many, and he who meditates on
the One, his sins depart.

His mind and body are imbued with the One Lord, and
by the Guru's grace he knows the One.

(Gauri Sukhmani M. 5, p. 289)

From a king to a worm, from a worm to the god of gods,
all fill their bellies giving pain to others.

They abandon God, the treasure of mercy, worship others,
slay their souls like thieves.

Those who forsake their Lord, they die in sorrow, they
wander from womb to womb and find no refuge.

They who contemplate another, not their God, are as idiot
like donkey.³

They seek to cross over in a paper boat and believe, that
would be successful.

Shiva, Brahma, gods and demons, all are burnt in the fire
of death.

Nanak seeks the refuge of Thy Lotus-feet.

(Malar M. 5, p. 1267)

Brahma, Shiva and Munis who wrote Vedas, sing with joy
the merits of the Lord.

Indra, seekers, Gorakh whosoever came on the earth has
gone.

Sidhas, men, gods and angels, none of them know even
a bit of His mystery.

But devotees of the Lord who contemplate the Lord with
love and devotion absorb themselves in His presence.

If someone abandons Hari and meditates on the other,
waste away his face, teeth, and tongue.

O my idiot mind, contemplate the Lord, the comfort giver.
That is the advice of Nanak, the servant of Hari.

(Swaiye Sri Mukhwak M. 5, p. 1388)

Do not recognize anyone except the One Lord.

3. Who adopt many Pirs (Sadhus, masters) as their preceptors, those ignorant Sikhs
should recite this five times a day.

All powerful, He creates and destroys.
Know that He is the Creator.

(Shabad Hazare—Tenth Master)

With one mind meditate on the One, give up duality and
love of the other.

(Bhai Gurdas, Var 11)

All comforts in the congregation, beautiful are the Sikhs
of the Guru, like the swans.

They meditate on the One, with complete attention, and
do not wander in the love of the other.

(Bhai Gurdas, Var 16)

Bhai Nand Lal Sahib writes :

In my religion there is no worship of the other.

(Dewan-e-Goya—Rubaiyan Bhai Nand Lal)

Guru manifests unity in diversity, and is the means of
union with the Lord.

(Tousifosna)

Bhai Gurdas counsels the Gursikhs not to worship gods
and goddesses :

As the Patibrata (loyal wife) does not want to look at the
other man,

The perfect wife is absorbed in her Pati (husband).

Ocean is full but the Chatrik does not want anything out
of that.

He desires only the Swanti drops and sings the merits of
the Master.

Chakori does not want even a bit of the day because moon
is her real love.

Similarly, for the Gursikh, he is free from the adoration
of any other and stays in Sahaj (equipoise), and there
is no ego and 'I-am-ness.'

Eyes see many forms of the One

If one puts feet in two boats, one cannot cross.

Going in two directions one gets tired.

Following the two ways, in duality, one adopts the wrong
path.

The subjects are never happy, if the village has two kings.

Woman belonging to two husbands does not have honour
at all

If a Sikh of the Guru adores some other god and seeks his
protection, he is punished by Yama, cursed is his life in
this world. (467) *(Kabit Bhai Gurdas)*

Sikh : Dear Hindu, there is a difference between your way
of worship and that of ours. You worship and perform Arti with
materials such as Chandan and Kungu etc. In our religion, this
is the way of worship :

Thy name I would make the aloe-wood and rub it on the
stone of my mind,

If my saffron be of the good deeds, in my inmost self I
will worship Thee.

True worship is the contemplation of the Naam and
without the Naam there is no worship.

(Gujri M. 1, p. 489)

The ignorant minds worship duality and they are punished
in His court.

Worship the supreme Lord. But how one can know Him
without the true Guru ? *(Var Sri Rag M. 3, p. 88)*

Let thy mind be the abode of (God) washed in the pool
of Truth and make leaf offerings of devotion.

Dedicate to Him thy Life, thus you will enjoy union with
thy Lord. *(Suhi M. 1, p. 728)*

My Eternal Lord is worthy of worship, body and mind I
surrender to Him.

He sustains all life. *(Bilawal M. 5, p. 824)*

Priceless is the devotion to Hari, one cannot describe it.
O Saints, it is through the Guru that one performs His
devotion.

Through the Guru one dedicates oneself to His worship.
Without the Lord, everything is soiled, so what offerings
one can place before Him ? *(Ramkali M. 3, p. 910)*

Unwise agnostics are strayed by doubt.

Thus deluded, they make flower offerings to their gods.

They worship the lifeless stones and tombs, thus waste
their human birth. (Malar M. 4, p. 1264)

The sky is the salver, the sun and the moon are the lamps.
There the stars are studded in it as jewels, the chandan-
scented winds from the Malai mountains wave.

Thus they scatter the fragrance of myriads of flowers.

In this way is Thy Arti⁴ performed.

O destroyer of fear, the unstruck melody rings and makes
music of the Word, as if on the tender lips of a flute.

Thousands are Thy eyes, yet hast Thou eyes ?

Thousands are Thy Lotus feet, yet hast Thou feet ?

Thousands are Thy noses, yet hast Thou a nose ?

Thou art the spirit that pervades all.

It is Thy light that lights all hearts.

Through the Guru's wisdom does Thy light prevail and
whatever pleases Thee, that is Thy worship.

Day and night I crave for the honey of Thy Lotus feet.

Grant Nanak, the Chatrik, the nectar of Thy mercy,

That he merges in Thy Naam. (Dhanasri M. 1, p. 663)

Hindu : You state that Gurmat condemns the worship of
gods and goddesses, but the Tenth Guru himself worshipped
goddess as is written in Bachitar Natak :

Mahakal Kalika Aradhi. (Bachittar Natak, Chapter 6)

It appears that the Guru wrote Chandi Charitar in praise
of goddess Chandi and has described the importance of its
recitation, e.g.,

Jahe namit parhe sunhai nar, so nischai kar tahe dai hai.
(Chandi Charitar Ukati, Patshahi 10)

Pher na juni aya jin eh gaya. (Var Chandi, Patshahi 10)

Sikh : Dear Hindu brother, Guru has described the
Eternal in three genders; e.g.,

4. Some (ignorant) Sikhs while reciting this hymn, make circles with lamps in their hands. They do not consider the meaning of the hymn. To others it will appear a laughing matter, that the Sikhs though they condemn Arti, but in practice do the same with lamps. In this connection see page 201 of *Gurmat Sudhakar*, 2nd edition.

Salutation to the Supreme Knower

Salutation to the Mother of the people, etc. (*Jap Sahib*)

In the above quotation Kalika does not mean anything different from the Eternal. To dispel all your doubts we show the condemnation of the worship of goddess in these five statements thus :

(a) Guru Gobind Singh has ordained the Sikhs, except the Creator, do not have faith in any created, i.e., do not worship any created (animate or inanimate). It is written in the Var (ode) of Chandi :

O Hari, You Yourself have created Durga, who destroyed demons. (*Var Chandi Patshahi 10*)

It proves that there is a Creator of Durga and she is His Creature. Is it possible that the Guru counsels his Sikhs one thing and he himself acts against that ?

(b) Guru makes this supplication and promise :

Except Thee I would not worship anyone else,
Whatever boon I (may) desire I get from Thee.
(*Chaupai, Patshahi 10*)

Do not contemplate anyone except the One Lord.
(*Shabad Hazare, Patshahi 10*)

Worship the One, all affairs are settled
Do not contemplate anyone else, do not recite anyone else's Name. (*Bachittar Natak, Chapter 6*)

Is it possible that the Guru acts against his own promise ?

(c) Author of a Granth writes the name of the deity he worships in the beginning of the Granth. There he writes the invocation. Scholars can tell the deity of the author from the invocation. Guru Gobind Singh has always used the invocation, *Ik Onkar Sat Gur Prasad* (One Eternal, True, accessible by the grace of the Guru) and *Ik Onkar Waheguru ji ki Fateh* (One True Eternal, victory to the wonderful Lord).

Then how we can even imagine that the Tenth Master worshipped Durga ?

(d) Sikhs believe that the ten Gurus were in reality One. Guru Gobind Singh's ideas and objectives were the same as those of Guru Nanak. It is written in the Granth :

Gods, goddesses, all are lost in doubt. (*Bavan Akhari*, p. 258)

Goddesses too not know Thy mystery.

(*Ramkali M. 5*, p. 894)

He who worships Maha-Maya falls from being man to be reborn a woman.

You are called Durga, the primal being, where are you when one asks for emancipation ? (*Gond Namdev*, p. 874)

Then the Guru himself says in the Akal Ustat :

Charan saran jih basat Bhavani.

i.e., goddess is a maid at the feet of the Eternal, and the Guru further says :

Leaving the Lord who contemplates the maid, he is ignorant, egocentric. (*Bhairo M. 5*, p. 1138)

Guru Angad describes the goddess as sweetpress of the court of Guru Nanak. Then how is it possible that a descendant of that tradition, against the ideas of his ancestors and against his own writings, could worship the goddess ?

(e) Bhai Mani Singh received his baptism from Guru Gobind Singh and learnt the meanings of Guru Granth. He begins the *Gian Ratanavali* with the invocation :

Naam is the God of all gods. Some believe in goddess, some in Shiva and others believe in Ganesh and other gods. Sikhs of the Guru do not contemplate anybody else other than Sat Naam (true name), that destroys all disturbances and imperfections. That is why Sat Naam is invoked in the beginning.

If the Tenth Master believed in the goddess, is it possible that Bhai Mani Singh would write as such about the goddess, deity of his own Guru ? My dear Hindu brother, what you have said about the praise of the goddess, that is not the counsel of

the Tenth Master. That is really a translation of 'Durga Saptshati' in Markandya Purana. That is evident from Chandi Charitar as well :

Sat sai ki katha yeh puri bhaee hai.

This is the end of the story of seven hundred.

(Chandi Charitar Ukati)

In fact, in the original Sanskrit text it is given with great detail. In brief :

Goddess says, he who listens to and recites daily her praise he loses fear of the thief, king, arms and fire. He becomes strong in battle, his enemies are destroyed. He gets emancipated, offsprings multiply, troubles of the house go away, Rakhshas, elfs, ghosts are destroyed. If one is surrounded by thieves, enemies, wild lions, elephants, one gets liberated. If under punishment of death from the King or sentenced for prison, there is a storm in the sea, one is saved from all these troubles, etc., etc.

(Durga Saptshati, Ch. 12, Shlok 1-29)

The brief of the same is :

He who reads and listens to it the goddess will assuredly grant him that.

(Chandi Charitra, 232)

and

He does not take birth again...

Hindu : At Ardas (congregational prayer) Sikhs always recite *Pritham Bhagauti Simar Ke*. It clearly shows that in Khalsa Dharam there is worship of the goddess. In fact the word 'Bhagauti' is 'Bhagwati' which means goddess. Guru Gobind Singh used to write poetry in Persian script and hence Bhagwati and Bhagauti of the Gurmukhi script, without understanding the correct pronunciation made it into Bhagauti.

Sikh : In *Gurmat Sudhakar*⁵ the word 'Bhagauti' is discussed in detail that will remove your doubt. Here are a few questions that should satisfy you :

5. *Gurmat Sudhakar*, pp. 44-47.

(a) It is written in the Var of Chandi :

Durga caught hold of Bhagauti and hit on the head of Raja Sumbh and she tasted his blood.

(What kind of goddess is this Bhagauti ?)

(b) Do you believe that Guru Arjan also wrote in Persian script, from which Bhai Gurdas was misled in copying :

Bhagauti is imbued with the love of the adoration of Lord
He leaves completely the company of the Dushtas (bad characters)

In the company of saints he washes the soil of his sins
Sublime is the intellect of such a Bhagauti
He enshrines the Lotus-feet of Hari in his heart.
Such a Bhagauti attains the Lord.

(*Gauri Sukhmani M. 5, p. 274*)

You should pay attention, is it Bhagauti or Bhagwati ?
What is its gender ? The word 'Bhagauti' here is used as masculine and hence cannot mean goddess.

(c) In the Bhagauti Stotar (Panegyric) and in the writings of Bhai Gurdas we find :

Hail to Siri (mighty) Bhagauti (sword) that cuts sharp...
(*Bhagauti Stotar Line 1*)

Name of Bhagauti made of iron. (*Bhai Gurdas Var 25*)

Does it mean that Bhagauti (goddess—if that is the meaning) is made of iron ? Dear Hindu, in *Dubistan-i-Mazahib*, Mohsanfani has given an event to which he himself was a witness. That should show how much respect the Sikhs had for the goddess Durga.

Guru Hargobind reached Kiratpur, which was in the State of Raja Tara Chand. People of that State worshipped the goddess. On the hill top there was a temple of Naina Devi (goddess) and people used to come there for worship. There was a Sikh Bhairao. He cut the nose of the goddess (idol)⁶.

6. The Guru did not approve this act of the Sikhs. It is not a civilized way to hurt other's feelings. But this shows the attitude of the Sikhs in regard to idol worship.

News spread all over, the hill Rajas complained to the Guru. The Guru enquired from the Sikh in front of the Rajas. He said, "It should be asked from the idol who has cut her nose." On this the Rajas said, "Bhairo, are you an idiot, you know the goddess (idol) cannot speak." Bhairo laughed and replied, "If the idol cannot speak and cannot protect her body, then what good you expect of her?" Then the Rajas were quiet.

Here it will be worthwhile to say something about the goddess to our Sikh brethren.

Dear followers of Nanak ! First of all consider who was Devi (goddess) and what good she has done for the world ? From the Puranas we learn that she was daughter of Himalayas and was married to Shiva. That is why she is known by various names such as Parvati, Girija, and Shivaa. She helped the gods and fought against Rakhshas (demons), and she helped a number of times Indra to gain his throne. Indra is that god who spends all his day in watching the dance and show of Apasras (beautiful maidens) and passes his time in pleasures. From the Puranas we learn that there is hardly a Rishi (saint) whom Indra has not disturbed in his meditation and for that he sent bad character women. He (Indra) himself indulged with the wives of the Rishis. One such story is that of Ahlya. What comfort the Devi procured for the world by helping such an indulgent and bad character person ? What reforms Indra introduced on taking his throne ?

The story about Naina Devi and Jawala Mukhi is as follows :

"In a Yajna arranged by Dakshsha his daughter came there without invitation. She saw that there was no share for her husband Shiva and she jumped in the Havan Kund (sacred fire). Having come to know this Shiva picked the burning Sati on his *trishul* (three pronged spike). At that time parts of her body were scattered all over. Wherever a part of her body fell

that became worthy of worship. The place where her eyes fell that became Naina Devi, where her tongue fell that became Jawala Mukhi and so forth."

From this story if we learn the lesson that women should also learn how to fight and they should respect their husbands, even more than their own life, that is perhaps something. Beyond that this story does not serve any purpose.

Some Mantkis (self-willed) say that they do not worship the daughter of Himalaya, i.e., the goddess of eight arms, but they believe in the eternal power of God, the Eternal Purusha. We ask them, is God's power separate from Him? Is it eternal? If you accept Devi (goddess separate from God, conscious, primal and worship that, then you really do not accept *Ik Onkar* (God is one) concept of Guru Nanak, and that is not Sikhism. If Devi is not separate from God, it is a name of some of His power, even then to worship Devi as such is ignorance and lack of sagacity. If Devi is some transient (non eternal) identity even then according to Sikh religion she is not worthy of worship. In principle there is no justification for the worship of Devi.

Dear Sikh brethren, in our faith there have been noble women, e.g., Nanki, Amro, Bhani, Viro, Mata Sahib Kaur and Mai Bhago. Study their lives, remember their good deeds, follow them and instruct your daughters to gain good qualities like theirs. Thereby your human birth will be fruitful and you will be worthy of being called the sons of Guru Gobind Singh. That will make you reformers in the country.

There is another Devi (goddess) with which Guru Gobind Singh has blessed you. Without that you are as much away from religion as is the twice born Hindu without *Janeu* (sacred thread). By dint of that Devi you removed injustice from this country and even now you are respected in the British Indian Army. That is :

Hail to Bhagauti (sword) that cuts sharp,
That makes two of one and is beautiful in hand.

(*Bhagauti Stotar, sentence 1-2*)

When the brave take thee out of the sheath
They pass the ocean of death and roar
They advance in the battlefield and the brave fight
advancing forward. (*Bhagauti Stotar, sentence 21-24*)

Dear brethren, turning your backs on these Devis (noble women) the riches that you have offered to these blood thirsty goddesses, if you had spent that on the well being of your daughters, the name of the Sikhs would have been known like the sun throughout the world and the coming generations would have been grateful to you.

Still there is time. If you want progress for your community and country, establish schools, and colleges where national character can be infused, reinforced and nourish the noble women who are strong, praiseworthy and worthy of Dharma. By that your descendants will learn of the counsel of Guru Nanak and they will change the Kalyug (age of darkness) into Saryug (age of truth).

3. 5

WORSHIP OF IDOLS

Dear Hindu brother ! In your religion adoration of idols is very prominent. However, this has been condemned in the Sikh religion :

Hindus have strayed from the path, they go the wrong way.
Instructed by Narada they worship images.
Blind and deaf they are enveloped by darkness.
They worship stones, ignorant are they. The stones themselves sink, how they can save others ?

(Var Bihagara M. 1, p. 556)

Thakur (Lord) is in one's home (heart),
But one does not see him and one hangs a stone around his neck.
The egocentric wanders in doubt. He churns water and wastes himself.
The stone whom he calls Thakur, that stone makes him to sink.
Sinner and disloyal is he and the boat of stone does not ferry him across.
In the Guru's presence one knows the Lord.
The perfect Lord is everywhere. He is in the water, on Earth and in interspace. *(Suhi M. 5, p. 739)*

He who calls the stone as God
He who seeks refuge of the stone
Without profit is his all effort
My Lord always talks (to me)
He gives all boons to all creatures

The stone neither speaks nor gives anything
Useless and in vain is its adoration. (*Bhairo M. 5, p. 1160*)

The Pundit installs the image with its courtiers in his
home

Bathes it and worships it,

Applies to it saffron-mark and sandal paste and offers
flowers.

Falls at its feet to please it, but he (Pundit) begs from
others for his keep.

He does blind acts and is punished for those.

(*Var Sarang M. 1, p. 1240*)

What happened to those who with great love worshipped
stones in many ways ?

Worshipping the stones they got tired and nothing came
of avail.

Samagri (food etc.) perfume and lamps are offered, but the
stone does not eat anything.

O ignorant, it (stone) has no power, then what can grant
thee ?

If it were alive it would give you something.

Think carefully in your mind, without the protection of
the One Lord there is no emancipation.

(*Shabad Hazare-Tenth Master*)

Why you worship stones and carry on your head ?

Why you hang the lingam around your neck ?

Why you think that Hari is in the East or why you lower
your head to the West ?

Some ignorant worship idols, others run to worship the
graves.

The whole world is entangled in false rites

Nobody knows the mystery of the Lord.

(*Sudha Swaiye Akal Ustat - Tenth Master*)

O idiot, you do not recognize Him,

by whose grace you attain the Lord's feet.

You worship the creatures of the Lord, on account of which
your future (in the yond) is lost.

For self-interest you do such sin, that even the great sin
is ashamed of that.

O ignorant, fall at the feet of the Lord.

God does not reside in these stones.

(Bachittar Natak, Chapter 1—Tenth Master)

Why you worship stones? The Lord is not in any stone.

Worship that Lord, by whose adoration are destroyed all
conflicts.

All the entanglements of conflicts are destroyed by
repeating His name.

Contemplate always the Lord.

Useless rites bring no reward

Fruitless and barren in this Dharma (of rites)

Worshipping the stones one loses many Yugas

Worshipping the stones one gets no power (occult)

Vitality declines and one gets not the true treasure.

Time is passing by, but one gets no honour and nothing
is achieved

O ignorant idiot, you do not worship the Supreme Lord

Thus you waste your days and life. *(33 Swaiyas, Tenth Master)*

In 'Zafarnama' Guru Gobind Singh gives the cause of
opposition to him by the hill Rajas :

I have killed hill Rajas, who are bent on mischief

They are stone idol worshippers, I break idols and I
worship one Lord.¹ *(Zafarnama Hikayat 1—Tenth Master)*

It is written in *Dubistan-i-Mazahib* :

"Followers of Guru Nanak (Sikhs) do not have faith in idols
and temples of idols."

The Sikhs are not idol worshippers. The greatest proof of
that is that none of the Gurus raised any temple where an idol
was installed.

1. Historians have given that the opposition of the hill Rajas was because Guru had
not lent them an elephant and the tents etc. That is for poetry and song. Real
reason for the opposition was the basic tenets of Sikhism. These are against idol
worship.

Hindu : By making references to Gurbani you have proved that there is no idol worship in Sikh religion. But is not the worship of Guru Granth another form of idol worship ? You take Granth as personification of the Guru and offer to Granth Karah Parshad (sacred food) on a plate.

Sikh : Sikhs respect the Granth Sahib, as an order from the Lord, and from the Granth we get metaphysical and worldly truths. It is not as in idol worship, and it is not idol worship. Karah Parshad in a plate is kept for the Granthi (priest in attendance) and not for the Granth, to be consecrated by the Granth.

Throughout the world the Royal proclamation is shown respect, one puts that to forehead and bows to it. The same is true with respect to Granth Sahib. The Primal Father is the true King and it is His proclamation. If somebody, without understanding, copies the Hindu priests it is not the fault of Sikh principles.

Hindu : In the Granth it is written that Dhanna Bhagar met Hari through Thakur (sacred stones of the Hindus) and Namdeva met God through idol worship. Even Bhai Gurdas has mentioned in his Vars (Odes) about Dhanna and Namdeva. That proves they worshipped idols.

Sikh : In the Granth this is the only reference :

Having heard this Dhanna farmer started practicing
meditation,

He met the sublime Lord, great was his fortune.

(*Asa Dhanna*, p. 488)

There is no mention of idol worship. However, in the *Bhagat Mala* (it is a work of some Hindu friend) there are stories and illustrations about idol worship. Bhai Gurdas has given a short summary of that for the knowledge of the Sikhs. These stories are not written by the Sikhs and they are not responsible for those, through translation.

There is no doubt that to start with Namdeva and other

Bhagats were worshippers of idols, but when they obtained true knowledge from the true Guru, then they abandoned idol worship and considered God pervading all and everything; as is evident from their sayings, e.g. :

On meeting the true Guru one loses doubt
Who else shall I worship when I see not another ?
One stone we worship and another we tread upon.
If one is God, the other one is also so.
Says Namdeva, "I serve my only God."

(Gujri Namdeva, p. 525)

Now wherever I go, over water or stone I see my Lord
He fills all places equally all over...
Sacrifice I am unto Thee, O Guru
Thou hath rid me of all my fears and doubts.

(Basant Rama Nand, p. 1195)

It will be a great injustice, if someone, clever and adversary of truth, says that in Sikhism worship of Durga and the Ganges is accepted because (Guru) Angad before coming to Guru Nanak worshipped Durga and (Guru) Amar Das likewise went for pilgrimage to the Ganges. Dear Hindu friend, you should try to understand the underlying principle in the stories of the Bhagats.

3. 6

SANDHYA-TARPAN¹

You read (and recite) Gayatri² and other Mantras for the praise and greatness of gods and do Sandhya (worship) through Angnyas (touching various parts of the body)³ and offer water to gods and your ancestors. But such worship is forbidden in Sikh religion. Only contemplation of God, meditation of all-Pervading power, through Gurbani is recommended.

**That Sandhya is approved that makes one cherish one's God.
One loves one's Lord and destroys the love of Maya.**

**By the Guru's grace smothers the duality and in equipoise
meditates on Hari.**

**If an egocentric performs Sandhya his mind is held not and
he takes birth but to die.** (*Var Bihagara M. 3, p. 553*)

**Without understanding Hari, if one does Sandhya and
Tarpan⁴ one suffers.** (*Sorath M. 3, p. 603*)

1. To read Mantras while touching heart, arms, eyes, etc., and to clap.

2. *Tat Savitu Vrenyam Bhargo Devasia Dhee Mahi Dhiyo Yon Prachodyat.*

This is the Gayatri Mantra and it is basic to Hindu Dharma. In the beginning of this Mantra Hindu Rishis have added "O:UM Bhoo Bhuv Swai." It means the Sun god that makes possible all life, frees us from all difficulties and maladies. It is evident, one can address one's prayer to it. It destroys our sins and directs our senses. We contemplate it and fix our attention on it.

These days many Hindu scholars interpret Gayatri in respect of God, but in fact it is in praise of the Sun. Vishwamittar is the author of the Gayatri.

3. To read Mantras after touching heart, head, arms, eyes, etc., and to clap.

4. Without understanding that the Primal God is the support of all, forgetting Him why we run after His creatures like sun, moon. Forgetting the service of our living elders we offer, in vain, water to gods and dead ancestors.

The daily routine that is recommended to the Sikhs is stated by Bhai Gurdas :

Take bath in the early hours and meditate on the Mantra of the Guru.

At night perform the Arti of Sohila (hymns of His praise)

Stay unattached surrounded by Maya.

(Bhai Gurdas, Var 26)

Bhai Daya Singh has stated in his Rehat Nama :

A Sikh of the Guru should not pay attention to Tarpan and Gayatri.

3. 7

SUTAK-PATAK—PUERPERIUM

You believe in *Sutak-Patak*, so much so that you feel affected even if you are in a different country. Wherever you hear death of your relation or birth of a child, at that very time you are supposed to jump in water, fully clothed.¹

(*Laghu Atri Sanhita, Ch. 5*)

But the Guru has exorcized (expelled) this ghost of superstition. For example :

If impurity attaches to birth, then impurity is all over.
In the cow dung and wood is the life of worms.
All the grains of food, none is without life.
How can we believe in life's impurity, when impurity is
in our bread.
Impurity goes not except through knowledge (gnosis)
Mind's impurity is avarice, tongue's impurity is falsehood
Impurity of eyes is to covet another's woman, beauty and
riches.
Impurity of ears is to hear and carry tales
Even the purest of men thus bound go to the city of Yama
Love the other, that is the real impurity
Birth, death is in His will, in His will one comes and goes.
And eats, drinks are pure, God has blessed us with these
in His mercy.

1. Educated Hindus of these days say that *Sutak-Patak* really, is on account of health considerations, but they are not correct in this respect. In the acceptance of these superstitions there is an element of Dharma and ignorance, because if a person is not touched by a puerperal woman and has not touched a dead or dying person (how) he can become impure, just by hearing of the new situation.

They who realize the Lord, through the Guru, to them
impurities attach not. *(Var Asa M. 1, p. 472)*

Water is contaminated, Earth is contaminated, whole
creation is contaminated.

Birth is contaminated, our death is contaminated, the
world is contaminated.

O Pundit tell me, who is pure ?

Dwell upon such wisdom, O friend, that reveals the pure
one.

Our eyes are contaminated, tongue is contaminated,
contaminated are ears.

We are contaminated whatever we do, contaminated is our
kitchen.

Many know how to get caught but not how to be released.

Kabir says, "He who contemplates the Lord in his heart,
is contaminated not." *(Gauri Kabir, p. 331)*

The mind is contaminated by duality

Lost in doubt one comes and goes,

Of the egocentric, the contamination goes not,

Till one is not imbued with the Naam, through the word,
all that seems is contaminated by attachment,

And our food, all else we eat is contaminated.

Our actions are contaminated, because we do not worship
the Lord.

Imbued with Naam is the mind purified.

If we serve the True Guru, disappears our contamination,
then one dies not, nor is one born.

Death touches him not. *(Gauri M. 5, p. 229)*

3. 8

CHAUKA KAR—SACRED SQUARE

You are very strict about *Chauka* and consider it improper to take your food with clothes on.¹ You are extremely superstitious about untouchability, as is evident from your religious books.

Gods live by virtue of *Chauka*. If the *Chauka* is not plastered with cow dung then the Rakhshas take the essence of the food.²
(*Laghu Atri Sanhita, Ch. 5*)

For longevity turn towards east, for glory and fame towards south, for money towards west and to gain truth towards north and this way take your food.³ (*Manu, Ch. 2, Sh. 231*)

At meal time feet should be wet. It is a sin to dry feet with cloth.
(*Laghu Atri Sanhita, Ch. 5*)

To eat with left hand amounts to drinking wine.
(*Bridh Atri Sanhita, Ch. 5*)

If one eats from iron plate⁴ then the food is equivalent to ordure and the food goes to hell.
(*Atri Sanhita*)

1. Even among Sikhs there is great importance attached to purity and cleanliness, but superstition has no place.
2. If this were true all others except Hindus would die in a few days, and the food will have no use. Due to the absence of *Chauka* the real power of the food is taken away by Rakhshas and what is left is only useless material.
3. In spite of knowing this secret there are Hindus who are poor and who have died young.
4. In our religion iron is the supreme metal and *Amrit* (baptismal water) is prepared in pots of iron.

If a Brahmin while on a tree eats a fruit and a Chandala (Untouchable) touches the roots of the tree, then in order to be pure again the Brahmin should do penances.

(*Laghu Atri Sanhita*, Ch. 5)

Do not eat *Sag* (green shoots of rape seed or canola) that has been produced by adding garlic, carrot, onion and mushrooms. Do not eat meat without offering to the Deity. Serve yourself only of Pathin or Rohn fish and do not eat any other fish. Seh, Goh (lizards), tortoise, rabbit and camel, you may eat these without any worry or doubt.

(*Manu*, Ch. 5, Sh. 5-41)

In Gurmat this is written in respect to *Chauka* and *Kar* :

They mark off the square and plaster it with cow dung.
Upon it are seated no others but the false ones.
Lest it be defiled, and this food be polluted, they cry,
But with their impure body, they are defiled.
Their minds are impure, though they cleanse their mouth
It is through purity that one attains "Truth."

(*Var Asa M.* 1, p. 472)

Nanak : False are all these squares, One alone is True.

(*Maru M.* 3, p. 1090)

Ignorance is the drummer-woman, heartlessness is the butchress

Slander is the sweepress, anger is the Chandal

What use is it to mark off the kitchen when all the outcastes are with thee ?

Let truth be thy continence, good deed thy marks,
meditation of the Naam thy bath.

They alone are held sacred in the world beyond,

Who instruct not others in evil.⁵ (*Var Sri Rag M.* 1, p. 91)

Without the Lord's Naam, one is defiled and becomes impure.⁶

(*Asa M.* 1, p. 413)

5. That person is sublime who does not instruct others in evil ways. Those who exploit others they are the real sinners.

6. There is impurity due to lack of cleanliness but not due to caste, etc.

O Pundit, which place is pure and sacred ?

Where I can sit to eat my meal.....

False is the cow dung, false is the square and false its demarcation.

Kabir, only those are pure who contemplate the True.

(*Basant Kabir, p. 1195*)

Do not burn cow dung in the kitchen nor plaster the floor with cow dung.⁷ (*Rehat Nama Bhai Chaupa Singh*)

The four Varnas eat from one pot

All contemplate the Lord in mind.

(*Guru Partap Surya, Ras 1, Ch. 43*)

When the food is ready, spread some cloth in a good place and sitting over that serve yourself (the food), keep your clothes on. Do not be superstitious about *Chauka*, "Food is pure, God has blessed us with all boons." At that time think of the Waheguru. If anyone needy comes at that time then serve him with respect. Restriction of eating, not to eat this or that, it is all superstition. All food is pure, impure is the eater (human being), what suits your body eat that, but do not partake with a person who is egocentric and turns his back on the Guru. (*Prem Sumarag*)

It is written in *Dubistan-i-Mazahib* :

"Among the Sikhs there are no restrictions, like Hindus, in respect to food. Once Gyani⁸ Partap Mal observed a Hindu boy who was converting to Islam. He said, "if you want to be a Moslem just to overcome the restrictions on food, then you should become Sikh."

The Guru has given the verdict just in one short verse :

Do not eat that food that is injurious to body and the mind indulges in undesirable acts. (*Sri Rag M.1, p. 16*)

7. It does not mean that ordinary people should give up the use of cow dung. The principle involved is that for religious purposes, preparation of *Langar*, etc., the cow dung should not be used.

8. Really he was not a Gyani, we quote him only to show what the public thought about the eating principles of the Sikhs at that time.

3. 9

FASTING

In your Dharma it is important to fast on Ekadshi, Janam Ashtami and other such days. In Sikh religion this is the opinion about these rituals :

Some do not eat grain and torture their bodies,
But without the knowledge of the Guru one is satiated not.
(Ramkali M. 1, p. 905)

Be content and compassionate to all creatures,
This way is complete your fast. *(Gauri Thiti M. 5, p. 299)*

I keep no fast like Hindus, neither observe austerities like
Moslems
I serve only Him who in the end emancipates all.
(Bhairo M. 5, p. 1136)

On the ninth day (of the moon) if one practices the Truth,
One gives up one's lust, wrath and craving,
On the tenth day closes all the ten doors (of the body)
And on the eleventh day realizes the One Lord,
On the twelfth day overcomes the five desires, then only
the mind believes.
O Pundit, no other instruction is of any avail,
Observe these and you will be emancipated.
(Var Sarang M. 3, p. 1245)

Many are the pretenders who give up the food, they are
neither here nor there,
They tell the world, "O, we live on milk alone," but in
secret they eat everything.

Without grains our hunger goes not,
By giving up food, we meet not our Lord.

(Gond Kabir, p. 873)

You have kept aside all other lunar days.
You believe that God was born on the eighth day of the
moon.

O ignorant, false is your belief.

Hari is above birth and death

Stealthily you offer sweets to your Stone god

O worshipper of Maya, God is neither born nor He dies,

You sing lullaby and thus commit a grave error

Burnt be the tongue that says, "God is cast into the
womb."

He is born not, nor does He die

God of Nanak pervades all, all over. *(Bhairo M. 5, p. 1136)*

Fasting on Ekadshi, adoration of Thakurs (stones), one
remains away from Hari in the Maya and omens.

Without the Guru's Word in the company of saints, one
does not get refuge, no matter how good one looks.

(Bhai Gurdas, Var 5, Pauri 7)

A Sikh of the Guru should not keep fast on Ekadshi, etc.

(Rehatnama Bhai Daya Singh)

A Sikh should keep fast of this nature—he does not covet
another's woman, with his tongue he does not tell lies, and
his feet do not take him towards bad actions.

(Prem Sumarag)

Here is a story of a Sikh on the subject of fasting :

Came the day of Janam Ashtami¹ (8th day of the moon,
birthday of Krishna)

All the people in the village kept the fast

This was the order of the King, in the village everyone
should keep fast,

At night all come (to the palace or temple), to have

1. Bhai Kalyana, a Sikh of Guru Arjan happened to be in the State of Mandi, and
it was the birthday of Lord Krishna, 8th dark day of Bhadon.

Darshan (vision) of the Saligram (deity) and break the fast by taking wash of the feet of Saligram and say, Hail, Hail to Krishna.

Then the Sikh of the Guru made up his mind.
He did not keep fast, did not go to the temple and did not take the wash of the feet of the stone-deity.
People asked him, why did he not keep fast ?
Why did you not go to the Thakurdwara (house of the Thakur's temple) and take wash of the feet of the Deity ?
Having heard all of them, Bhai Kalyana said in sweet voice,
My Lord is always awake and whatever I ask, he grants me all comforts.

O ignorant, in vain is the service of the stone
It neither speaks nor eats, and all is in vain.
You keep fasts, but you do not give up bad actions and sins.

Sikhs of our Guru eat moderately.
That is their daily fasting.
They control themselves their anger and desire.
Lovingly they worship the Lord.
Having heard this all the people laughed and cast aspersions on him.
This was known throughout the village and told it all to the King.

A stranger has come in the village
He seems to be of Hindu family but he does not like Hindu Dharma.

He makes fun of Saligram, and calls it (Saligram) a stone and does not fast.

Having heard this the King became angry and ordered the Sikh to be brought before him.

A man told it to Kalyana and took him to the King.
The King said to the Sikh, O man, of what country you are ?

Who is your Guru ? And what is your Dharama ?
Brother Kalyana told the story to the King;
Guru Nanak was widely known in the world,

At this time on his throne sits Guru Arjan,
We are Sikhs of Guru Arjan
We obtain from Him what we wish
Peace in the two worlds, here and hereafter
We read His Bani, always, and hence we do not believe
in stones.

The stones neither see nor hear nor say anything,
What one can get from the service of the stones ?
He is the life of all creatures.

From Him we get awareness
He Who is the donor for the whole world, you take Him
as the stone.

As is the King of the land
Ignorant make obeisance to him
Makes a bedding of grass for him and praises him, and ask
him to sit respectfully.

In your Dharma you think about
But you take God as the stone
He who is pervading the water and Earth,
He who is in two worlds
Who is in all the creatures
Who is the great Lord of the three worlds
Nobody can find His limits.

You show Him in small stones
Then how Hari will be pleased with you ?
Always awake, He is our Guru,
Always helpful, we contemplate Him.

(Gur Pratap Surya, Ras 2, Ch. 30)

3. 10

MAHURAT—OMENS

You believe in omens, auspicious moments, good and bad days. Thereby you expect benevolent or disagreeable results. But such omens are not accepted in Sikh religion.¹

That is the Shukan Shastra by which one meditates on His name. *(Sri Rag M. 5, p. 48)*

Only that person is affected by omens who forgets the Lord. *(Asa M. 5, p. 401)*

The Guru-God is ever of avail to us, both here and hereafter,

It is His shade that gives us comfort. *(Bhairo M. 5, p. 1137)*

Name of the Lord is the means of Reunion. *(Bhairo M. 5, p. 1145)*

Saturday: To watch out for good omens and read the Shastras

By this the world is deluded and one does not give up one's ego.

The egocentric is blind, lured by the love of the other
Bound at the Yama's door he is hurt and grieves

By the grace of the Guru one attains bliss

Doing true deeds one is attuned to Truth. *(Bilawal M. 3, Var 7, p. 841)*

1. Treaties on Jotish (Astrology and Palm reading) are full of such superstitions. If someone tries to live according to these, one cannot pass a single day in peace. History tells us that there were battles which were decisive for the Moslems and the Hindus. Moslems won those battles because Hindus were constrained by their belief in omens. The believers in omens lost their chance.

All days, lunar or solar, look beautiful if dedicated to the
Shabad (Word)

One finds the fruit if one serves the Guru,
All days pass, they come and go
Eternal is the Shabad of the Guru through which one
merges in Truth...

Days are auspicious if one is imbued with Truth.
The egocentric dies and enters into an evil state²
Lured by the other he does not cherish the Lord...
He gets not peace here and neither in the Yond.
The egocentric dies, loses his birth in vain,
If one serves the True Guru, his illusion is gone
Within self he finds the abode of the Lord
He alone is fulfilled whom the Lord fulfills.
The sanctity attached to the days only creates duality
Without true Guru one is enveloped in darkness
Ignorant is he who invests auspiciousness to days
By the Guru's grace one gets knowledge and understanding
And merges he in the One name.³

(Bilawal M. 3, pp. 842-843)

Some think of the nine omens and the Zodiac signs of
astrology

Women perform witchcraft and think of auspicious signs
Some consider omens of jackals, dogs, cats and vultures,
Some consider omens of man or
women carrying water and that of hiccups.

The superstitions of omens of days are bothering the
world,

But how the bride who practices cleverness can please her
Lord ?

2. Guru says, it is ignorance to believe that one gets emancipation, if one dies on a certain Tithi (lunar day). In fact one dies in dishonour, if one turns his back on Waheguru.
3. Some have really gone very far. Guru Amar Das condemned omens, but these people have even composed a booklet *Amar Das Bhalle Ka Bolna*—sayings of Amar Das) and have tried their best to entrap the Sikhs. Those Sikhs who believe in this Ghost-written booklet, in spite of the hymns of the Guru condemning the omens, are not very sensitive and foreseeing.

In fact Gurmukh gets emancipation.

(Bhai Gurdas, Var 5, Pauri 8)

Gurmukh does not accept the good or bad omen
He does not consider sight of man or a woman as an omen.
Sounds of animals or sneezing, none is a bad omen
He does not serve the gods or goddesses nor adores them
He does not wander in doubt
Gurmukh is the true field, there is sown the seed of
devotion. *(Bhai Gurdas, Var 20, Pauri 8)*

Vaishnava, Brahmin serves the Saligram
Listener of Geeta calls himself devotee of one Lord.
For pilgrimage to sacred places one asks the Pundit,
And gets from him the auspicious day,
But outside he meets a dog and doubt wells in his heart
and he comes back....
Such is the glory of the union of the saint-congregation
Like the faithful wife, refuge of one Lord and doubt goes
away.

There one does not ask about omens and auspicious days
There is no doubt regarding omens and curses
Does not recognize the auspicious or bad moments and
does not serve other gods.

Merged in the 'Word', one loves the Formless.
Sikh is a saint, child of the Guru and the Guru is the
nourisher

He is saved in this life, attains supreme state and
contemplates Hari...

In the Path of the Gurmukh the egoistic gets tired, believes
in omens, how his mind could be satiated ?

(Kabit Bhai Gurdas)

O Pundit, steadfast are the Sikhs of the Guru, they do not
accept curses, omens and auspicious days.

They have faith on the One Lord

They give up omens and say Ardas.⁴

(Gur Bilas Patshahi 6, Ch. 6)

4. Waheguru, Himself knows and does everything. Every affair is well done through Him.
Nanak, standing before Him say your prayer. *(Var Maru M. 2, p. 1093)*

Bhai Nand Lal writes in *Tausifosna* that Guru Nanak, the reformer of the world was against ignorance and superstition. That is :

“The people who are engrossed in doubt and are drowning in the sea of customs, Guru is against them and those who give up the superstitions Guru is with them.”

PRET KIRYA, SHRADHA ETC., RITES FOR THE DEAD

According to Pret Kirya¹ you believe that by offering of *Pindas* at Gaya and other places one gets emancipation. To appease the ancestors (dead) you do *Shradha* (feasting of Brahmins). On this subject your religious books say :

“In the days of *Shradha*, the Pitar Puri (world of the dead ancestors) is empty. All of them descend on the earth for their food. If they are not offered food then they curse and return back.”

“There is no act as good as that of *Shradha*. Sins, as great as the Summer mountain are dissipated in a moment if one offers *Shradha*. One goes to heaven only through *Shradha*.”

(*Atri Sanhita*)

“Before *Shradha* perform *Homa* in fire. If there is no fire, do *Homa* on the hand of a Brahmin, because Brahmin and *Agni* (fire) are the same thing.”²

(*Manu, Ch. 4, Sh. 292*)

1. It is accepted in Hindu Dharma that without *Pret Kirya* one is not emancipated.

It is of very little importance, how many good acts an individual has done in his life, but if his relatives do not perform *Pret Kirya* after his death, he is not saved.

(*cf. Garra Purana, Ch. 7, Sh. 11-41*)

Considering this Manu gives the meaning of ‘son’ as one who saves his father.

(*Manu, Ch. 9, Sh. 138*)

Manu further says, if one has a son one goes to heaven, by virtue of grandson one stays in heaven for a long time. If one is blessed with great-grandson one reaches Surya Loka. (Literally world of the son)

(*cf. Manu, Ch. 9, Sh. 137*)

2. Manu has not said that if one cannot have *Agni* (fire) one could cook on the hand of the Brahmin. A scholar has commented on this writing of Manu. With the chanting of ‘Swaha’ the Brahmin and *Agni* are equivalent in destroying the power that flows from the sovereignty of a nation and education.

"*Pitars* are not hungry for a month, if in *Shradha* rice, sesame, barley, mash (beans) and vegetables are offered. With fish added, the period is two months, deer meat is sufficient for three months. Lamb, birds, goat, chital, chikara, red deer, buffalo, pig, tortoise and rabbit are sufficient for four, five, six, seven, eight, nine, ten and eleven months respectively."

(*Manu*, Ch. 3, Sh. 267-277 and *Vishnu Smriti*, Ch. 80)

"If a Brahmin does not have Vaishnava Tilk on his forehead and be included in the *Shradha* then the *Pitars* of the individual who offers *Shradha* are considered to serve themselves with ordure and urine."

(*Vridh Harit Sanhita*, Ch. 2)

Against the above superstitions Guru has ordained like this :

The Naam (Name) is my lamp, in it is the oil of Pain,³
As the lamp burns, it sucks up the oil...

O People do not make fun of my belief

A bit of fire burns down the loads of logs.

The rice balls upon the leafy plates and the rites for the
dead are for me

In the True Name of Keshwa, the beautiful Lord.

Here, hereafter, behind and in front, the Naam alone is
my support.

Bathing at the Ganges and Banares is for me in the praise
of the Lord.

In it ever bathes myself.

True ablution is that when one is attuned forever to the
Lord, in His love.

People offer rice balls to the gods and to the dead, but the
Brahmin eats them all

Nanak, seek the rice ball of the Lord's beneficence that is
inexhaustible.

(*Asa M.* 1, p. 358)

3. When Guru Nanak, during his travels, visited Gaya, then this hymn was composed. Story is like this : The Pundits of Gaya said to Guru, "You should also make offerings for your *Pitars* (ancestors)." Then the Guru said, "I have already made offerings for my ancestors and relatives and their ancestors. I have performed such rites of Lamps, Patal etc., that remove the darkness of ignorance." Then the Guru composed this hymn in Rag Asa.

Nanak, one receives in the yond what one earns honestly
and shares with others. (Var Asa M. 1, p. 472)

One comes and goes, even the name dies,
After him the crows are fed, and the Brahmins out of leafy
bowls,
So the self-willed creatures love darkness.
Thus the world is drowned without the Guru.
(Var Majh M. 1, p. 138)

One gets the fruit of his labour after his death.
(Var Asa M. 1, p. 472)

He is Giani who is awake; ignorant acts in darkness,
Nanak, one gets in the Yond, what one earns here.
(Rag Bihagara M. 3, p. 556)

In their life-time elders are not cared for,⁴
After their death people make offerings in their name.
These offerings are not for the souls, for they are fed to
the crows and the dogs. (Gauri Kabir, p. 332)

The mind is soiled; it does not meditate on the One Lord,
For within is the dirt of duality.
The egoist visits the river banks, holy places and different
countries and gathers more and more of the dirt of ego.
(Majh M. 3, p. 116)

The perfect Guru is the holy place, if one contemplates
the Naam of Hari. (Var Majh M. 4, p. 140)

Taking bath at the holies one does not get clean,
Rites and rituals, all are in vain. (Ramkali M. 5, p. 890)

In the month of Magh, one may distribute all in charity
at Prayag, and may get his body cut in two at Kashi,
but one attains not emancipation without the Lord's
Naam, though one may part with all the gold.
(Mali Gaura M. 4, p. 986)

People go for pilgrimage to holy places,

4. To serve and respect parents, that is the real *Shrada* in Sikh religion. To try to provide for the dead, that is ignorance. Those Sikhs who try to copy Hindus and say that *Shrada* is according to Gurmat, that is their ignorance.

But Naam is the real Tirath (holy place)
Real Tirath is the contemplation of the 'Word', the gnosis.
(*Dhanasri M. 1, p. 687*)

Guru is the river with clear water,⁵
Bathing in which one is rid of all vice.
Bathing in Guru's wisdom, one acquires the nature of
angels, and gives up the nature of animals.
(*Prabhati M. 1, p. 1329*)

Even if one visits many holy places,
One's inner self, ego does not go away. (*Gujri M. 3, p. 491*)
If mind is soiled, all is soiled,
Cleaning the body, mind does not become clean,
This world is lost in doubt,
Rare is the person who understands the reality.
(*Vadhans M. 3, p. 558*)

Lord is the true place of pilgrimage,
Where one bathes in the pool of Truth
Lord himself makes his devotee realize this.
(*Suhi M. 3, p. 753*)

If by bathing alone one could get emancipation,
Then the frog bathes continuously and forever.
As with the frog this man is cast into womb again and
again.
(*Asa Kabin, p. 484*)

The Ganges and Banares are sacred to Hindus,
Mecca and Kaaba are dear to Moslems,
But for Sikhs in every home is the praise of the Lord, that
is the sublime music.
(*Bhai Gurdas, Var 24*)

Saraswati, Ganges, Yamuna, Gudavari, Gaya, Prag,
Kurukshetar, Kashi, Dwarka, Mathura, Ayodhya.....
Narbada, Bindraban, Kailash, all Tiraths, Dharama,
continence; none is equal to the Lotus-feet of the Guru.
(*Kabit Bhai Gurdas*)

5. *Guru Dariayo* (Guru the river) : Many Sikhs do not understand the real meaning. They run to throw the Karah Prasad in wells. On account of grease, it could cause cough and could be a source of pollution in the well. O Waheguru, to these people grant some understanding, that they give up their bad habits.

Bhai Nand Lal says : The sacredness of the Ganges is on account of the Lotus-feet of the Guru and the sixty-eight places of pilgrimage are like a drop of the cloud (of the Name).

Hindu : If your religion does not accept *Shradhas*, then why Guru Nanak performed *Shradha* for his father and then left his own body (died) on Assuj Vadi (10th day of Assuj) ? And if you do not accept *Kirya Karm* (rites of the dead) then why Guru Amar Das said in 'Sad' (lit. call) :

In the end, the Guru said,

"After me sing only the song of my detached God,
And call in Kesho Gopal Pundit (Lord's saints) to utter and
read the Puranas (Gospel of Lord).

Utter only the Lord's Gospel, hear only the Lord's name
and carry me in the hearse of His love, and offer my
earthly remains to the God's sea,

Let these be the last rites. (Ramkali Sad, p. 923)

Also why the Guru himself went on pilgrimage ?

Sikh : Guru Nanak died on Assuj Sudi 10 (lunar day) as it is given in the old Sakhis and Bhai Mani Singh has also given the same date in *Gian Ratanavali*, and that is the day celebrated in all Gurdwaras. The tenth of *Shradhas* (10th day in the month of *Shradhas*) has been given only by those who try to prove the importance of *Shradhas*. You should think for yourself, Guru Nanak who condemns *Shradhas* in his hymns and refused to make offerings at Gaya, how could he go for *Shradhas*.⁶

The other doubt that you have indicated about 'Sad', in reply to that we would say, that you should read *Sad Pramrath*.

6. The oldest Janam Sakhi (biography of Guru Nanak) was procured by the Singh Sabha, Lahore from the India library (England) and the Punjab Government published that. Macauliffe published another Sakhi that he procured from Hafizabad. There is another by Bhai Mani Singh. This story of *Shradha* is not in any of these. Such stories were added during the *Misal* period. At that time Sikhs were the rulers and they forgot their principles. Others captured the religious and other functions of the Sikhs and interpolated in the books whatever they desired.

That should dispel your doubt. Here we would give only a brief reply. Guru Amar Das did not ordain to call any particular Brahmin, named Kesho. The word is an explanation of a hymn composed by Guru Nanak and is in the same vein, e.g. :

The Lord of Beauteous Hair (Kesho) is my Pind and Patal
(offerings)

And the name of the Creator is my *Kirya* (rites)

(*Asa M. 1, p. 358*)

The meaning of 'Sad' is :

At the end Guru Amar Das said, "After me perform Kirtan (singing of His praises) of the Creator. It means do not listen to the stories of the gods and goddesses."⁷

For me, meditation of the Waheguru is the calling of the Brahmin and singing of His praises is for me the reading of Puranas. Listen to the recitation of Gurbani alone.⁸ In place of various rites and rituals it is appropriate to give oneself to the love of God, in other words, only the love of God helps the mortal to attain salvation. Rest is only indulgence, in vain indeed.

If we accept the meaning of the 'Sad' in accordance to the wishes of the Hindus, then how these points can be explained ?

(a) Guru Amardas says :

The songs are false without the True Guru; all other songs are false. Speakers are false, and the listeners are false; those who speak and recite are false.

(*Ramkali M. 3 Anand, p. 920*)

And in the same Sad (call) it is written :

Do not rely on any word other than the Guru's.

(*Ramkali Sad, p. 923*)

7. Puranas like *Garrar Purana* relate only stories of gods and the city of Yama.

8. O ignorant, hear the praises of Hari, thereby you will be in peace,

Egoist reads but suffers that much more.

Without the True Guru, one does not get emancipation. (*Asa M. 3 Patti, p. 435*)

Really wealthy are those who listen to the praises of the Lord.

In this world everyone bows to them and they are adored. (*Gauri M. 3, p. 231*)

Then how the Guru would have allowed to read any Puran (which is not of the Guru) ?

(b) About the egotistical Brahmins and superstitious rituals Guru Amar Das explains :

The Pundit recites and shouts, but within him is the love of Maya.

Within him he does not realize the Lord, foolish and wild is he.

He instructs the world in Duality and knows not the essence.

Vain is his life and he is born to die, again and again.

(Var Sri Rag M. 3, p. 86)

Ignorant reads the sacred books and calls himself Pundit Attached to the love of the other suffers pain.

(Majh M. 3, p. 128)

Though crazy for Maya but calls himself a Pundit,

His mind is filled with poison and so he suffers sorrow,

Round his neck is the noose of Yama and death keeps him in pain.

By the Guru's grace, the Yama comes not near you.

(Gauri M. 3, p. 231)

Pundit reads and utters words of strife; he does not know the essence.

Strayed in doubt, immersed in the sea of poison, whom does he want to preach ?

(Ramkali M. 3, p. 909)

Unwise do not dwell on the Name and do other deeds

They are punished at the door of the Yama and are cast into the womb again and again and wasted by sin,

They who serve their true Guru, they are approved by God.

They are merged in the Name and their coming and going is over.

(Var Sorath M. 3, p. 648)

One may perform myriad rituals in Kali-age

But in vain is all, for the season is not propitious.

(Bhairo M. 3, p. 1129)

Those who do not worship God

They are punished by the Yama very severely.

(*Var Sarang M. 3, p. 1247*)

Guru Amar Das who is author of these hymns, how he could ask for calling a Brahmin ?

(c) It is written in 'Sad' :

Guru Amar Das accepted the will of God and departed for
the abode of God,

And prayed to the Lord, O Hari, save Thou my honour.

The Lord heard the prayer of the Guru and in His mercy
united him with Himself.

Everyone proclaimed, "O blessed be our God."

(*Ramkali 'Sad', p. 923*)

Is it that there is darkness in the presence of Hari and He needs lamps ? Is there lack of food also that there is need of flour of barley ? If we say that Mahatmas (saints) perform these rites to keep the *Maryada* (tradition and custom), even then it is not appropriate. Because as spiritual heir of Guru Nanak, Guru Amar Das was the originator of Sikh tradition. In no way he could encourage superstition and old customs in his religion. In support of this is the history (story) which has been described earlier. As the Guru was not encouraging Hindu customs and rites, Hindus had complained against him to the Emperor Akbar. At the death of Guru Amar Das no Hindu rites were performed. Clear proof of that is that the Bhallas who are descendants of Guru Amar Das do not light lamps at the death of an individual. It proves that Guru Amar Das had ordered, especially to his sons, not to perform old rituals after him.

(d) If we accept that Guru Amar Das had allowed the recitation of *Garrar Purana* and *Pret Kirya*, it is saying in other words that the Guru said one thing and acted upon something else. And the Guru tied by Yama went to Dharam Raj as *Pret* (ghost), etc. Because by performing *Pind*, *Patal*, etc., through the Brahmins one can reach only the Yama Marg—path of Yama. Sach Khand, abode of Truth, is not in their domain.

In answer to the questions raised about the visits of the Guru to various places of pilgrimage, we would say, the Guru did not go there to get emancipation. There the Guru tried to remove doubts of the ignorant. He was the real well-wisher of the world and he did his best as to how the ignorance can be removed, as Bhai Gurdas has said :

Guru Nanak, visited places of pilgrimage and he saw all
the places on various Purbs (sacred days).

But without devotion, all rituals are in vain.

Guru saw the whole world in sin. He went to save the
whole world. *(Bhai Gurdas, Var 1)*

The purpose of Guru Amar Das to visit various places of pilgrimage is given in the Guru Granth :

Guru visited Tirathas to save the people.

(Tukhari M. 4, p. 1116)

You should also consider, what the Guru did at these Tiraths. Did he perform the pilgrimage according to the Hindu rites, or he tried to dispel ignorance of the pilgrims ? You should know that when Guru Nanak saw the pilgrims offering water to the sun in the east, he started throwing water to the west. On being asked he said, "I am watering my fields in the west." When the Hindus enquired how he could water his fields so far, he replied, "How your water can reach to the ancestors and the sun in the sky ?" At Kurukshetar he started fire during solar eclipse. At Jagan Nath he did not stand during *Arti* of the idol and condemned the *Arti* performed by lamps and preached the real *Arti* (worship) of God.

At Mecca he slept with his feet towards Kaaba. On the objection by the keeper of Kaaba the Guru said, "Please turn my feet in the direction in which there is no house of God." Thus the Guru explained that it is ignorance to believe God belongs to one country or one direction. There are more stories like this. All these illustrate that the Guru visited various pilgrimage places in the country and outside, in order to reform the people.

3. 12

MANTRAS—INCANTATIONS

In Hindu Dharma it is accepted that many purposes can be achieved through *Mantras*¹ performed in specific ways. For example :

Through *Mantras* one can achieve occult powers and one can defeat enemies, one can control gods and one gets what one desires. (cf. *Mantra Mahodhadhi and Mahan Nirban Tantra*)

He who worships *Greh* (demons controlling omens, etc.) daily, he is free of disease, gets lots of health, he is capable of having hundred relations² with hundred women and he has a long life. (cf. *Brihat Prasara Sanhita, Ch. 9*)

According to Gurmat these are just superstitions and are of no avail :

I do not know any mantra,
I enshrine the Lord in my heart. (Suhī M. 1, p. 766)

The egocentric is strayed by doubt and wanders about in wilderness.

He recites incantations at the crematoriums and so loses the path.

He knows not the 'Word' and speaks evil.

He who is imbued with the truth, alone knows peace.
(Ramkali Sidh Gosti, p. 941)

1. Sikhs of the Guru use Mantras, etc., as these Mantras—consultations, counsel; Yantra—Machine, artifact and Tantra—to create energy by mixing of various products.
2. What effect these counsels would have on the development of character but for spoiling it.

Nanak : the Name redeems, this is the only act of salvation,
and all else we do is only to please the world.

(Bhairo M. 5, p. 1142)

Instructed in the Mantram of the saints, I have attained
truth, contentment, kindliness, righteousness and purity.

(Bilawal M. 5, p. 822)

On the subject of superstitions, Bhai Gurdas writes :

Many talk of the Ridhi-Sidhis (occult powers) and that of
magical powers.

Others adore the 52 braves, control the ghosts and do the
acts of calling the dead...

Outside the Saint-Congregation of the Guru they do not
find refuge.

They may look noble and great, for in the end truth does
come out.

(Bhai Gurdas, Var 5, Pauri 7)

Gods, goddesses, Mantras, incantations are trite in
comparison with the Word of the Guru...

Fruitful is the path of the Gurmukh.

Blessed is the Guru, blessed are his devotees.

(Bhai Gurdas, Var 1, Pauri 18)

People are covered with the soot of incantations, Jantras
and occult powers.

In the Kali-age people are lost in doubt.

(Bhai Gurdas, Var 1, Pauri 19)

Cursed is the tongue that recites any other Mantra (except
the Word of the Guru). *(Bhai Gurdas, Var 27, Pauri 10)*

Those who practice Jantras, they are showmen without
shame...

Guru's Sikh is always shy of attachment to the other.

(Bhai Gurdas, Var 28, Pauri 2)

Attached to the Word of the Guru, the Mul Mantra, Sikhs
do not recognize any other Mantra.

(Kabir Bhai Gurdas)

It is written in *Dubistan-i-Mazahib* that Sikhs do not read
Mantras of the Hindus. They have no relation with the Sanskrit

language³, considered the language of the gods by the Brahmins.

On the subject of Omens and curses, this is the position of the Sikh religion :

I sing the Lord's praises, I am in bliss and Sahaj
No more evil stars, the true Guru has blessed me with His
Naam. (Asa M. 5, p. 400)

Bhai Nand Lal writes that Akal Purusha (God) sent the Guru in the world to remove superstition and duality.

Wahguru ordained Guru Nanak to go into the world and show the Marg (way) of the Simran (contemplation) and convey Gurbani to all. You (Nanak) will show the way to the world, and convince everyone that the world, without Hari, is not worth even a grain of barley. The world is lost, forgetting the Lord, His 'great' men are given to false pretences. Even if they could revive the dead and convert dead into living, could do the impossible and could change the nature, they cannot be called enlightened and pure souls. Such people are living for show only.

Nanak ! show them the way, so that they hear my orders and act upon them and thus except my Name they do not go to anyone else, leaving my door. These false pretenders draw horoscope, they believe certain days to be good and others bad and thus believe that woe and weal arise from the days. They write rewards for good and bad omens, describe the past and the future. Nanak ! make such people turn towards me, so that they do not consider anybody else, except my Name, as their friend. I have sent you in the world so that you be the path for everyone. Except mine, you remove from their hearts love of the other and bring everyone in the right path.

Bhai Gurdas writes about the same :

Such is the blessing of the Saint Congregation of the Guru.

3. It does not mean that Sikhs do not study Sanskrit as such. In fact they do not consider it a language of the gods and breath of God.

Like the devoted bride, one seeks support of the One and
gives up all duality.

Then one does not enquire about astrology, Vedas and
auspicious days or directions.

There is no doubt left about omens and curses.

(Kabir Bhai Gurdas)

3. 13

YAG AND HOMA

My dear Hindu brother ! In your religion *Yag* (Yajna)¹ and *Homa* have great importance, and it is accepted that through Yajna every mission is successful, e.g. :

Yajna accords all fruits, gods live only through Yajna. The animal that is slaughtered in a Yajna along with the killer goes to heaven. (*Vishnu Simrati, Ch. 51*)

Brahma created animals for Yajna only. By killing animals in a Yajna the whole world benefits. Therefore *Hinsa* (violence) is not to be condemned. In a Yajna rice, trees, animals, birds, tortoise etc., that are destroyed (killed) enter better births. Anyone who does not eat meat offered in a Yajna or *Shradha*, spends twenty-one births as pig.

(*Manu, Ch. 5, Sh. 35-39, 40*)

The Yajnas of Hindus were not with a view of benefit for others, but there was a great self-interest, e.g. :

In a Yajna where Brahmin (may) get less offerings do not perform that Yajna. (*Manu, Ch. 11, Sh. 39*)

1. Yajur Veda is full of the importance and techniques of Yajna. In Vedic period Yajna was considered the most meritorious act and the Yajna was performed through animal sacrifice. People believed so much in these that they got titles—Indra, etc., by performing Yajna. Hindus believe that the importance and rule of Rakshas ended when Vishnu came in his incarnation as Budha and condemned Yajna and advocated *Ahinsa* (non-violence). There are stories in the Puranas that narrate how Indra tried to disrupt Yajna lest those people by accomplishing a perfect Yajna may not take his position. In support of this one should read about Vedic sacrifices.

A Yajna where offerings are meager could destroy eyes and other organs, fame, descendants of the dead and good name and animals. Therefore do not perform such a Yajna.²

(Manu, Ch. 17, Sh. 40)

Here is described the importance of *Homa* :

The material that is put to fire, that reaches the sun, essence of that falls from the sun as rain and thereby more grain is produced.³

(Manu, Ch. 3, Sh. 76)

This is the opinion of Sikh Gurus about the Yajna and Homa :

2. O Manu, Sea of benevolence, even after performing Yajnas where considerable offerings are made, Hindustanis (Indians) have lost everything, they have become poor. We are unable to understand your secret advice. (This is rather a satirical comment of the author on Manu.)—Translator's note.

3. Main education of the Vedas is about *Homa*. To suit the time Swami Daya Nand would have liked to change the meaning. But even he could not solve the problem. After all this explanation was given by Daya Nand that *Homa* cleans the air. True, the air is cleaned by burning Gugal, Kafur, Chandan, but not by burning those materials that are required in a *Homa*. Burning of Gugal, etc., is correct so far it is burnt in all the rooms of the house, but not the burning of wood on the bank of a river, that produces lot of smoke and damages the eyes.

Views of Swami Daya Nand on *Homa* :

In the jungle, on the bank of a river, morning and evening, take a pot that is sixteen fingers (12 inches) deep and of the same width, perform Havan by burning wood. Read Mantras and make offerings by pouring butter, etc., in the fire. The Havan purifies the air. By not performing *Homa* there is sin, because bad smell originates from humans and that makes the air unclean, and becomes the cause of disease. If *Homa* were performed like old days, all the maladies of India will disappear. There should be more *ghee* (melted butter) used in *Homa* than for eating. Every person should make, at least sixteen offerings of *ghee*, each of six mashes (about 5 grams).

(cf. Satyanath Prakash, Ch. 3)

We have to consider this, if we need to purify air, why not perform Havan in the house? Air in the jungle is already fresh and pure. What is the significance of the special size of the pot for Havan? Is it more efficacious to purify air through Mantras? Compare the health of those who perform *Homa* with those countries where there is no *Homa*. You can see the real significance of Havan. If every one of the family, morning and evening, burns only eight measures then the family of ten will need 160 *Tolas* (about 2240 grams) *ghee* everyday. What is required for food will be extra. The benefit that Daya Nand foresees through *Homa* for the country is beyond our comprehension.

One may perform many Yajnas and pilgrimages, but it
results in an increased ego.

One suffers here and in the Yond.

I am saying only what the Guru has counselled me,

O my mind, sing His praises, thus you will be emancipated.

(Gauri M. 5, p. 214)

Through Homa, Yajna, austerities and self-control.

Through pilgrimages, one does not obtain the Lord,

Give up your ego and return to the refuge of the Guru,

Through the Guru the world swims across.

(Bhairo M. 5, p. 1139)

Pundits are tired of performing Yajnas, making offerings
to sacrificial fire,

Performing pilgrimages and reading Puranas,

But they are not rid of the poison of attachment,

Clinging to their ego they come and go without an end,

Meeting the Guru one is purged of filth,

and one contemplates the All-wise God.

Those who dwell on their Lord, Nanak is ever a sacrifice
unto them.

(Varan te Vadhik, p. 1417)

People perform many Yajnas, Homa, practice asceticism,
fasting, austerities and self-control,

But nothing is equal, even a bit to the Guru's counsel.

(Bhai Gurdas, Var 28)

People practice Homa, Yajna, austerities and perform
many rituals in ego,

But their mind is not in control and they lose in
pretensions.

(Bhai Gurdas, Var 29)

"The real *Homa* is that, one feeds his brothers from his
honest earnings and remains humble."

(Bhai Mani Singh, Gian Ratanavali)

Consider this historic event on this subject : Paira Chandalia
and Jetha Sethi sought refuge with Guru Arjan. They said,
"On your advice (Guru Arjan's) we do honest labour and
partake with saints, however the Brahmins say to us; in

grinding of corn, sweeping of the floor, burning fire in the hearth there is violence done to living creatures. Brahmins in the name of gods make *Homa* offerings in the fire and then partake their food. We do not make offerings and so how our food could be pure?"

Guru Arjan said, "Firstly, you feed the poor, the saints, say prayer, then take your food. God is happy with you and all imperfections are removed."

(Bhai Mani Singh, Bhagat Ratanavali)

RITES AND SYMBOLS

Dear Hindu brother! Besides the afore-mentioned principles of religion, there is a day and night difference between yours and our rites. Symbols of Sikh religion are not only different from those of yours but they are almost in opposition. We state four rites, viz., *Janam* (birth), *Amrit* (baptism), *Anand* (marriage) and *Chalana* (death), that we perform according to Gurmat (Guru's way). In these there is no mention at all of Hindu religion. You can consider yourself that when we say, "We are not Hindus", it is perfectly correct.

Hindu : You have made your rites and ceremonies different only through obstinacy. Guru has nowhere ordained that the Sikhs should not perform their rites according to Hindu Shastras, that obstinacy you call *Gur Maryada*. The *Chhants*, *Ghorian*, *Lavan* that you read at marriage time, those concern the supernatural (God). They have nothing to do with the customs (worldly).

Sikh : This is your ignorance. Whatever the Sikhs do they do it according to the Guru's *Hukam* (order). It is not of their own making. Here we describe the Guru's instructions about the four rites :

(a) Guru Amar Das composed the hymn of 'Anand' at the birth of his grandson and ordained that the Sikhs should recite this at the birth of a child. Following this, Guru Arjan practiced this advice at the birth of (Guru) Hargobind. It is clear from the hymn :

After ten months, by His will, the child was born.
 All sorrow was dispelled, there was immense joy,
 My mates sang the Lord's song of greetings
 This alone pleases my True Lord.
 The creeper has yielded fruit; the progeny will now
 increase,
 The Lord has established righteousness. (*Asa M. 5, p. 396*)

In your Dharma you use urine of the cow and Panj Gavya for purification. There is no respect for and significance of that in Sikh religion. It can be gauged from this; the kitchen floor that has been plastered with cow dung, Karah Prasad¹ cannot be prepared there and this is not of recent origin. It is from the Guru period.

(b) During the days of the first nine Gurus, initiation was by *charnamit* (wash of the feet) which is comparable to your *Janeu* wearing. This rite is in opposition to your Dharma, because the four Varnas (all people irrespective of caste) followed this one procedure. Bhai Gurdas says about this :

Washed the feet of the Guru,
 Said the prayer and gave the Charnamit to the Sikhs
 This made the four Varnas into one. (*Var 1*)

We do not believe that Gurus had any caste. Even if, according to your view, we accept that Gurus were Kshatriyas, in your Dharma a Brahmin cannot take *Charnamit* from a Kshatriya. This practice removed the superstition of caste. Then the Tenth Guru changed it to the Baptism of the double-edged sword, and the counsel that the Tenth Guru gave at the first baptism shows clearly that the Sikhs are a distinct Qaum (nation).

(c) The rite and custom of Anand Marriage² is in practice

1. The sacred food—mixture of sugar, flour and *ghee*—that is distributed at Sikh ceremonies. Bhai Gurdas calls it Mahan Prasad (sublime food)—Var 20, Pauri 10.
2. A clever Hindu scholar tries to deceive ignorant Sikhs. He writes that marriage ceremony should not be performed by reading the Anand Hymn, because in it is written. "*Anand bhaya meri mae*—O, mother I am in bliss." According to this the wife becomes mother. ☞

since the days of Guru Ram Das, and the Guru composed *Chhants, Ghorian, Lavan* for this purpose. Your contention that these compositions³ concern the other world only is not correct. In Gurbani both, this world and other world, are here. The composition of the hymns shows that these were specially composed for the rites of Anand Marriage.

Examples :

Friends have come into my home,
The true Lord has brought about my union with them.

(*Suhi M. 1, p. 764*)

One keeps count for the auspicious days, but thinks not,
That our Lord is above and beyond these.

(*Ramkali M. 1, p. 904*)

They are not husband and wife who merely sit together
Husband and wife are those who act as one soul in two
bodies.

(*Var Suhi M. 3, p. 788*)

☞ We would say that in this Hymn of Anand, it is not a *Mantra* for seeking a spouse like that in the Hindu marriage hymns. Here 'Mae' does not represent one who gives birth, but the Pundit should consider the following :

"First of all Soma, Gandharva and Agni—three gods are husbands of the woman, at the fourth number man becomes husband."

(*Rig Veda Mandal 10, Sukat 85, Mantra 40*)

A woman (wife of gods) having relations with gods, is she mother of Bhagats of gods or something else ? Some Pundits explain to ignorant people that "Pati" means protector only. We would ask that if gods are only protectors and not husbands, then man even now should be a protector only and should not have any other (marital) relations. And what is the meaning of this verse : *Purbam Satriya Surai Bhukta : Som Gandharv Vanhi Bhi*

Manu has made another statement, it is worth repetition : Taking the form of semen, husband enters the womb of a woman and takes birth as a son. That is why woman (wife) is called mother.

(*Manu, Ch. 2, Sh. 8*)

Pundit should do some research that how many have considered the woman as "mother" to produce offspring and how many have adored her.

3. It is possible that earlier rites (of the Gurus) were performed according to Hindu customs, but after embracing Sikhism not a single rite was performed according to Hindu customs. It is fully illustrated from Gurbani. Ignorant historians under bad (outside) influence have incorporated in their compositions existence of Hindu rites, though these are against Gurbani. Those can not be accepted, because we can not respect any book more than Gurbani.

All other dowry displayed by the self willed is false egoism
and a vain show. (Sri Rag M. 4, p. 79)

Says Nanak, "I have met my Lord and all my worries are
gone." (Vadhans M. 5, p. 577)

For illustration see *Gur Pratap Surya* Ras 3, Ch. 8. There
it is stated that Guru Gobind Singh had solemnized the Anand
Marriage of a young Sikh girl with (one) Kahn Singh. Bhai
Daya Singh, one of the five *Piaras* (beloved ones) writes in his
Rehatnama :

"Do not solemnize marriage without Anand Marriage."

(d) *Chalana* (at death) : Death rites among Sikhs are
different from those of Hindus, for example :

1. Guru Nanak ordains that at cremation recite this
hymn :

Blessed is the True King who yokes each to his task,
When one's time is over, then one is driven off...
Contemplate the Lord, O my brothers, all have to follow
this way
For few days is the strife here, for sure one is to go.....
Vain is all wailing, if forgetful of the Lord, one wails for
the Maya.
One discriminates not between good and evil, thus wastes
his life in vain.
He who comes here will go, in vain is all vanity
One wails truly if one wails in love.

(Vadhans M. 1, *Alahmian*, p. 578)

2. Guru Nanak performed the last rites of Mardana and
then distributed Karah Prasad.

3. Bhai Mani Singh writes in *Bhagat Ratanavali* that
Hindus (*Brahmins etc.*) have this objection against Sikhs :

"Abandoning the (old) rites of the dead you say Ardas
(congregational prayer) and distribute Karah Prasad."

4. Bhai Chaupa Singh writing in his Rehatnama states :

“when a mortal breaths his last, have Kirtan recitation and distribute Karah Prasad.”⁴

5. In *Gur Pratap Surya* Rut 3, Ch. 5 it is written :

At the death of a Sikh prepare Karah Prasad, and the family
does not weep in his attachment, read hymns and sing
His praises. Listen to these and be above attachment.

6. It is written in *Gur Sobha* :

O brother, give up the rite of Bhadan⁵ (ceremonial
shaving).

This was told to all the Sikhs.

Do not do Bhadan and do not touch your head with a
razor,

At the death of father or mother,

Guru gave this advice.

From these illustrations it is clear that the rites of the Sikh religion are not the product of the mind of the present day Sikhs, but they are practicing these according to the *Hukam* (order) of the Gurus, right from the beginning.

Hindu : Accepted, your rites according to the wishes of the Gurus are different from those of the Hindus. But the *Keshas*, etc., the symbols that Guru Gobind Singh ordained, were for the special conditions of war. He (Guru Gobind Singh) did not want these symbols be permanent features, and the first nine Gurus did not have Keshas.

Sikh : How did you come to know of the desire of Guru Gobind Singh that he did not want hair, etc., during peace time? On these issues what special proof you have? If we accept, on your saying that the Guru had proposed these symbols only during war conditions, then how we can

4. Distribution of Karah Prasad proves clearly that Sikh customs and rites are A-hindu (non-Hindu).

5. *Bhadan* (ceremonial shaving) is an important element of the rites of death. Without this even a beginning cannot be made. On this subject see *Sad Pramath*.

determine that there is not going to be any more war ? Dear Hindu brother, even at this time more than seventy thousand Khalsa soldiers are protecting the British India Government, and they are great soldiers. Your statement is not correct that the first nine Gurus were not *Keshadharis*. All the ten Gurus kept unshorn *Keshas*, none of them had *Mundan*. It is proved from Gurbani :

I will fan him with my hair⁶

This is the fly-brush I will wave over him.

(*Suhi M. 5, p. 745*)

I make fan of my hair to wave over your saints, dust under their feet,

I anoint my forehead with that. (*Suhi M. 5, p. 749*)

I serve Thy devotees, and clean their feet with my hair.

(*Bilawal M. 5, p. 810*)

That with my hair I dust the feet of your saints,

This is my desire and objective. (*Gujri M. 5, p. 500*)

Within me is the craving for my God, I seek ever my Lord.

My mind is like the dust for the saints to tread on.

(*Prabhati M. 4, p. 1335*)

Dear Hindu brother, can the *Bodi* (tuft) also serve as *Chaur* and *Punkha* ? You do not have a single proof that shows the Gurus (first nine) did not keep hair.

Hindu : You have showed me principles of Hindu Dharma, through fourteen lessons. In fact you are ignorant of our Dharma. There are seven Universal principles of Hindu Dharma, which are accepted by all scholars, and the Sikhs also accept those as their principles. Therefore 'you' and 'us' cannot be two.

6. Ram Chandra, Krishna and other prophets, Rishis, Munis had Keshas, and there was no custom of Mundan (shaving) in old days. But to prove our point by quoting Vedas and Shastras, we do not consider it very appropriate. Lovers of Gurbani know the significance the Gurus attached to these symbols and their benefit thereof.

Seven Principles

1. Accept Vedas as Truth and to accept those as the basis of Hindu Dharma.

2. Be a believer, i.e., an individual should believe that God is Eternal and one gets to heaven or hell according to one's actions.

3. To believe in transmigration and desire for *Nirvana*.

4. To consider Varn Ashram (fourth part of life when one leaves home) as supreme.

5. Cremate the dead.

6. Protect the cow.

7. To believe in the existence of Shudras (Untouchability).

Sikh : To these seven principles, as a whole, we would say if one or two principles agree with those of another religion, it does not imply that the two religions are the same. For each principle, separately, explanation is like this :

(a) Vedas are not the basis of Sikh religion,

(cf. first part of this book)

(b) Only the Hindus are not believers. In fact all those who believe in God and their particular sacred book(s) they are all believers. In Sikh religion, except God, nothing is eternal. All the believers believe in the reward of sin and good acts.

(c) Not only Hindus and Sikhs believe in Transmigration, but in the old times Egyptians and Greeks also believed in this. Druid Padres of England and philosophers like Pythagoras and Empedocles also believed in transmigration.

(d) Regarding Varn Ashram see the previous parts of this book.

(e) From health point of view, cremation is better, but this is not the basic principle of Sikh religion. Body of Guru Arjan was thrown in river. Besides Hindus, in old days cremation was prevalent in Rome and Yunan. In this age of science many Europeans prefer cremation. Even among Hindus there are

sects such as Yogis, Sanyasis who bury their dead. Many Hindus throw their dead in the Ganges and other rivers. Then which Hindu can say that cremation is a basic principle of Hinduism ?

(f) Cow is very useful for our country, so we should protect and respect it. Sikhs love it very much. But in Gurmat, respect of the cow is not as for Hindus. Sikhs neither eat cow dung nor drink cow urine (as purifiers) and nor make *Chauka* (sacred square) with cow dung. Following the Vedas, Sikhs are not ready to perform Gowmedh Yajna and they do not call their guests as Goghan (lovers of cow).

(g) There is no superstition among Sikhs in relation to Shudras.

Dear Hindu, to call these rules as universal is nothing but ignorance, mere ignorance on your part. If we consider carefully, not a single rule of the Hindu Dharma is free from fallacies or inconsistencies. As there are (almost) uncountable gods and books in Hindu Dharma, same holds for the rules and principles.

Lord Rama, Vashisht, Vishvamittar, Parasram, Krishna, Yudishtar, etc., kept *Keshas* and beard; they were Hindus. There are Hindus who keep just a tuft and others who do not. Believers in Vedas are Hindus, and those who consider Vedas as compositions of unscrupulous people are also Hindus. Those who are prepared to make human sacrifice, they are Hindus and so are those who do not want to kill even an ant. Worshipers of rats, dogs, scorpions, etc., are Hindus and atheists are also Hindus. In fact such are the (undefined) boundaries of Hinduism that we cannot describe it. The strange thing is that Hindu Dharma is the only religion in the world that does not have its name in its scriptures, and the name "Hindu" given by others has been gladly accepted.

On this subject an article appeared in the Civil and Military Gazette, Lahore on April 16, 1913. In brief it says :

"Before we can write about Hindus it would be appropriate,

as far as possible, to characterize a Hindu. Who can be called a Hindu ? 'Hindu' is such a word on which census officers of various provinces have put great efforts to define, but they all differ with one another. It is easy to define Moslems, Christians, Sikhs, Zoroastrians, Buddhists, etc. A great difficulty is encountered when one tries to characterize a Hindu. Mr. Gail, Commissioner of census has written, "Hindus are those who worship (great) gods, are allowed to go to Hindu temples and there make offerings and by the touch of them others are not rendered impure." The superintendent of Cochin says, that the above described characters do not apply to the Hindus of Malabar. He says that a person is a Hindu, who believes in caste system. Superintendent of Mysore says, "He is a Hindu who believes in God and believes in the reward of good acts of previous life and in this life, and by virtue of those one day he will achieve that stage, in comparison to which this life is nothing." Superintendent of Travankor considers that person a Hindu who believes in Karma.

Mr. Blunt has come to this conclusion. Hindu is that person who is original habitant of Bharat (India), has no admixture of foreign race, believes in Brahmin as Guru, respects cow, at least consider it a sin to kill or disturb a cow. At the end Mr. Blunt writes that even this does not characterize Hindus completely. In reality there is no boundary of Hindu religion. Everybody is not prepared to accept these characteristics described by Mr. Blunt, in fact this will put in wonder even the composers of Vedas. There are sects, around Allahabad who are atheist, bury their dead and do not respect Brahmins. There are others who invite Brahmins and cremate their dead. Chamars eat beef and still count themselves among Hindus.

The truth is that if someone tries to satisfy oneself by reading the reports and notes of the census officers, he will not achieve anything. He will not be any more knowledgeable about the Hindus.

CONCLUSION

Hindu : On account of religious principles and customs you are different from us. But from customary law we are one. Sikhs do not have a separate law. In fact all decisions are rendered according to Hindu Law. Hence Sikhs cannot be different from Hindus.

Sikh : Dear Hindu friend, your Hindu law (what is real law according to your Dharm Shastras) these days nowhere is being observed. If that were the case we would observe many people without their noses and hands. And hot oil and lead would have been poured in many people's ears. Law keeps changing with time, custom and with the boundaries of the States, as is the present law of yours. Many decisions of the Sikhs are according to the customary law. You should also know that the Hindus, the Moslems, the Christians, etc., did not form their customary laws just on the establishment of their religions. In fact even their religious books were written after long time. As there arose the need of law¹ with the passage of time, intelligent people arranged for the law and the law was named after the religion, Hindu Law, Moslem Law, etc. The same way Sikhs would be ready soon, with the grace of God. Anand Marriage Act is already passed. In Gurbani and in Rehatnama, the Sikh Law, in essence, has been written. Only explanation to suit the times is required.

1 The Bible was written in the second century after Jesus Christ. In fact evangel of John was written in the third century. Quran was also got written by Khalifa Ummar.

Sir Lapel Griffin has already indicated that,

“He persuades (us) to form Sikh Law and also indicates that for the Sikhs, Hindu Law is not proper. He further adds, “The Sikhs had abandoned the Hindu faith, and with it the system of law which is the basis of the faith, and which was inseparable from it. For a hundred and fifty years they had been governed as far as Chiefships were concerned, by another code altogether and it was as reasonable for them to refer to Manu and the Shastras as the source of legal authority, as it would have been for Mohammedans who had embraced Sikhism to appeal to the Shara.”

(The Rajas of the Punjab, p. 358)

Hindu : After considering all your statements it is agreed that you (Sikhs) are not Hindus, but on reflection you will come to the conclusion that it will not be profitable for the Sikhs to separate from the Hindus. First of all, it increases mutual differences. Secondly, Sikhs are not many. If the Sikhs separate from the Hindus (which are of great power at this time) great harm can happen. Intelligent people say, as far as possible, one should increase one's power.

Sikh : Dear Hindu brother, you are not saying it after great reflection. Consider the history, how other Qaums got separated and they developed. You are not doing that comparison. No Qaum without achieving independent existence can progress. As long as a Qaum remains a branch or sect of another, it remains in a state of slavery and suffers.²

The premier counsel of the Guru to us is about unity and mutual love and respect; we can never forget that. We love all our neighbours, and any harm to them, we consider that our own harm, but we cannot be one on account of religion and social principles. We have learned from experience that Sikhs have suffered a lot on account of their mixing with the Hindu Qaum and that is still happening.

2 As long as the Christians did not separate from the Jews they were not in a very good situation. In fact Christianity once was reduced to almost nothing. After great reflexion the Christians separated themselves from the Jews. So much so they changed their sacred day from Saturday to Sunday.

(a) Many Sikh families have given up *Keshas*, particularly those who were converted to Sikhism in Ranjit Singh's time. Most of them have reverted to old customs.

(b) Many had contracted relations with *Monas* (shaved ones) and they gave up their sacred religion. To appease the Sikhs they say that one should be a Sikh at heart, 'Real' Sikhism is not in symbols, viz., *Keshas*, etc. You should know that those who say this are not Sikhs at heart even, they use it only to confuse others.³

(c) Great wealth of the Sikhs is going to Brahmins from which the Sikh Qaum does not get anything. For example, at the last Kumbh fair at the Ganges one hundred thousand Sikhs went for pilgrimage. If we input ten rupees per person it comes to one million rupees, and that is at one fair only, that our 'clever' Qaum has wasted in vain. If with this money a college would have been established for Sikh girls, the Qaum would have benefited so much. Orphanages could have been built with that money. The same way millions of rupees are being wasted on death and birth rites. If this money (wealth) were spent for some good work how much progress we can make.

(d) Every day Hindus are trying that the symbols of Sikhism be removed and Sikhs should become a sect of Hindus. For illustration, when an ignorant Sikh performs *Shradha* or is trapped by Brahmins when he goes to the Ganges or any place of pilgrimage, first of all he is asked to give up Kara, etc. It means he cannot perform Hindu rites while wearing Sikh symbols. If the Sikhs had no faith in Hinduism then these people would not have any power to go to the houses of the Sikhs to persuade them to remove their religious symbols.⁴

You have written that the separation of the Sikhs from Hindus will create conflict, that is also not true. Sikhs do not have enmity with anybody. They believe in the instructions of the Guru to consider all humanity as their own.

3 You will never hear from them (Hindus) that Hinduism is not contained in *Janeu* and *Bodi*.

4 The Hindus who practice the above mentioned practices are, in fact, the cause (incentive) to write this book, "We are not Hindus".

1. I have made everybody my friend and I am comrade of everyone. *(Dhanasri M. 5, p. 671)*
2. With Thy mercy I consider everyone mine. This is what I contemplate. *(Devchandhari M. 5, p. 529)*
3. Nobody is my enemy, everyone is my relation and I am at peace with everyone. *(Kanra M. 5, p. 1299)*
4. Do not blame anyone else, understand yourself. *(Bawan Akhari M. 5, p. 259)*
5. Do not talk ill of any one, that is the cause of conflict. *(Vadhans M. 1, p. 566)*
6. Gurmukh destroys enmity and conflict. *(Sidh Gosht M. 1, p. 942)*
7. Remove ill thinking from your mind and see the whole world as your friend. *(Sukhmani M. 5, p. 266)*

Dear brother, it is well known that it takes two to make a quarrel. So if someone opposes Sikhs (only) once, because Sikhs pay in peace the opposition quiets down automatically. For illustration, when Hindus captured Sikhs and presented them to Moslem rulers who killed them, and the heads of the *Keshadhari* Sikhs were presented to the rulers to get prizes, even in those days Sikhs did not practice enmity with Hindus. On the contrary they made great sacrifices to free their women folks and to remove Adharma from the country. The principle is stated in the Guru Granth :

O Farid, do good to (even) wicked, get rid of your anger.
Then no disease will affect the body and you will receive everything. *(Salok Farid, p. 1381)*

We know also very well that Hindus (in general) have no enmity with us. Instead there is affection. They recognize the benevolent acts of the Gurus and we also wish them well, all the time. The cause of opposition and conflict are those people who are engrossed in selfishness.

They want to keep Sikhs as their slaves and fill their

pockets. They have come to believe that, if the Sikhs get away from their influence they will lose a big source of wealth. These people are spreading conflict everywhere. God willing, if they understand, they should earn their own livelihood, and not keep an eye on others' earnings. Then all conflict will disappear.

These selfish⁵ people have published books and articles in newspapers. They have tried to show that "Sikhs are Hindus". People should think about this, "If Sikhs call themselves non-Hindus then what harm does it to anybody?" On the contrary if Sikhs say to Hindus that they (Hindus) are not Hindus, that could be a cause of conflict. If somebody says that Hindus are very sympathetic to Sikhs and are chagrined to see them separate from the Hindus, that is not true. The means that are being utilized by Hindus to assimilate the Sikhs is an open secret. Can anybody give an example where a Hindu saved a Sikh from renouncing his faith? On the contrary how many Hindus removed the *Keshas* of the Sikhs and introduced them to smoking and performed Hindu rites (only) after they (Sikhs) removed their symbols.

In many old Sikh temples they replaced the Sikh customs with old Hindu rites. They have entrapped ignorant Sikhs in rituals and superstitions. They have got the properties of many Gurdwaras registered in their names and they have renounced Sikhism. Other stories of this nature can be told where these selfish people have misrepresented and interpolated in the Sikh history and Sikh principles. Can any intelligent person say that Hindus are trying to prove that Sikhs are Hindus on account of their sympathies with the Sikhs?

But for a part of the Sikhs in the Army and the education

5. There are selfish and free-for-all individuals in our religion too. Like Brahmins they want to keep the Sikhs as their servants. They also keep Sikhs away from Gurmat. Both (Brahmins and free loaders) have the same purpose. They want that instead of Brahmins they should be the beneficiaries of *Shradhas* and offerings of Anand Marriage should go to them. They want to be treated as Acharyas of the Sikhs. They say, "Give us your money and all devotion. We will bless you. At Ardas treat us as Gurus."

that is now being received, Sikh religion would have been an historical event, only in papers. In His mercy Waheguru has made the Sikhs aware that taking advantage of the present 'benevolent' rule they need to improve their religious and social conditions. And that believing in the sacred Bani of the Gurus they can maintain their existence in the world.

Dear Hindu brother, you should know that even if, according to your wishes, the Sikhs call themselves Hindus, no benefit will come to the country. Because in the presence of hundreds of other sects adding one more to Hinduism will not bring any advantage to them.

Our country (India) can progress only if people of various religions, practicing their own respective religions, should consider other Indians as their own part. Harm to one, they should consider harm to the country, and the religious differences should not be made a reason of conflict. They should propagate their religion, following the example of Guru Nanak, in such a way that it does not cause to increase envy and conflict.

O brothers, followers of Guru Nanak, I am confident that having read this book, you will consider yourself as a Qaum (Sikh) and will realize that "We are not Hindus", and will consider all Indians as your part.

KABIT

We believe in one, Eternal, existing from the beginning,
We realize the whole expanse is from Him,
Abandoning the Creator we do not worship any created.
Guru Granth is our support,
Having destroyed the differences, superstitions of caste
and Varna
We are friendly towards everyone and love everyone
Love of all is (without attachment) like that of lotus in water
Distinct is the Khalsa of Guru Nanak.

"ITI" – "END"



ISBN 81-7205-379-7



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